



The  
Publisher to the  
R E A D E R.

**C**hristian Reader, touching this ensuing treatise, be pleased to understand that it was compiled, (so as now thou hast it, without any addition, or alteration) many yeares since by sundry Reverend and Godly Ministers of this Kingdome, who in their times stood out and suffered in the cause of Inconformitie to the Ceremonies, and laboured the Reformation of things then, and still in part remaining amisse in our Church: therein both for opinion, and practise, endeavouring to keepe close to the Rules of Scripture, and what in them lay to eschew all errors and exorbitances, both of separation on the right hand, and of superstition on the left.

Who the men were by name, is neither now necessary to be published, nor, in respect of them all, certainly known. But what sort of men they were that made it, and of what piety, charitie,

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charitie, modestie, and abilitie for this controversie they were, the treatise it selfe by its owne light will sufficiently discover to the unpartiall, and unprejudicate Reader.

It is now presented to publike view (after so long deteiment.) the rather because;

First, The Presse is now more free and open (then in former times) to books of this nature, which doe so oppose the Schisme of the Brownists, as not at all to allow of the tyrannie and corruptions of the Bishops.

Secondly, It seemeth now more needfull then formerly, through the late lamentable increase of opinions and practises of separation, and the dangerous rents already made, and likely to bee made thereby, even to the utter ruine of this Church, if by the mercie of our God, and the wisdom of our King, and Parliament, some timely, and effectually remedy be not provided.

Thirdly, Hereby (good Reader) thou maist see that the opinions and practises of those that way addicted, now so much extolled, wondred at, and greedily embraced by many, under the notion of new truths, and a new and further light (as if some new created Star had now appeared to the world, never seene before) are indeed no other, for substance, but the old errors and dotages of Barrow, and Greenwood, long since by them published, and by the godlie, sober, and judicious in those times opposed, and exploded. Save that now, like rustie weapons, they are newly furbished, and being but the same mettalls, and materialls, are only cast into a new mould, with addition of some things more, of the same sort, then they  
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expresly held; mitigation of others, by them more sharpe and rigorously delivered; and interlasing of others, more pleasing and plaufible to make the rest relifh and vent the better.

Fourthly, Hereby also thou maist perceive, and take up the true judgment of the true ancient and present Non-conformists of this Kingdome, in these points, as from their own mouth, and pen. Whereof (by the help of God) thou maist make these, and the like uses.

First, Thou maist cleare them in thy thoughts from the misrepresentations, and imputations both of the Episcopall, and Schismaticall partie. Both of which would make the world believe that the Non-conformists have laid the foundation of Brownisme, by their principles of Inconformity, and that if this bee lawfull, the other must needs bee necessary: The former sort thus suggesting, to lay the greater hatred upon them and the cause of Reformation, which they promoted; The latter sort to procure the greater credit to their owne irregular, and unwarrantable courses thereby. (And would to God that some other brethren (though of a farre better sort, and such as have long groaned under their Conformitie, had not beene, or yet were not too credulous to such unlikely, and unreasonable suggestions against their brethren.)

2. Thou maist see that the cause of separation may be confuted without relinquishing in one part, the grounds of Inconformitie, or leaning at all unto Episcopacie. As the cause of Inconformitie, may bee fully maintained without fetching  
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weapons from or betaking our selves unto the Campe of Separation, which thing I could wish with all my heart, had beene well observed by some (otherwise godly and judicious brethren) in these dayes, who no sooner begin to distast and cast off, their old burden of superstitious conformitie, (of late augmented, and made utterly unprofitable by sundry other innovations) but withall they begin to dislike all set formes of prayer especially, in our Lyturgie, as unlawfull, to question their owne present standing in the ministerie as Antichristian, and to abstaine from our worship, especially our Sacraments, as Idolatrous, with other like unreasonable opinions, and practises. As if it were not possible for men to leape out of the Surplice, wlesse also they leapt out of the Church, and as if there were no middle betweene separation from the Church and true worship thereof, and subscription unto or practise or approbation of all the corruptions in the same. An error, in some sort, formerly excusable when oppression (as Salomon saith, Eccles. 7. 7.) and persecution made even wise men themselves madde, and sometimes in hast, betweene feare, grieve and anger, in a voyding one extreame, to fall upon another. But now, since that by the miraculous mercie of God) the stings of those great Bees, are pulled out, and their hornes sawed off, whereby they have so long afflicted, and willingly destroyed this poore Church, I say now, mee thinkes wise men should looke before they leape, and so warily eschew one errour as that they doe not unwarily run into another, perhaps a worse.

Lastly thou mayest be somewhat stayed, from hastie adhering



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hering, or inclining to their courses of separation, not onely by the Treatise it selfe, but also by the consideration of the Treatisers. For though no mans person whatsoever can be a sufficient bottome whereon to settle any opinion or practise in Religion, but the Word of God, and right reason alone, yet is not these mens example, or testimonie to be altogether slighted, especially in this controversie, wherein wee are sometimes almost deaffed with the praises of some of the sepe-rators eminent learning, pietie, sinceritie, zeale, &c. In which case I hope it need not bee offensive to any, perhaps it may be profitable to some (according to the Apostles example in a case not altogether unlike, 2 Cor. 11. 22. to oppose these mens learning, pietie, sinceritie, zeale, &c. against the others; Who as in all other things they were examples of holinesse, so in this, that they have ever, not only forborne but stedfastly opposed to their great reproach, dammage, and danger many wayes, the corruptions in our Church-government, worship and Leiturgie, and have beene lights and leaders to these latter times therein, yet alwayes in a peaceable and regular way, as not on the one side to subject themselves to suspicious inventions, so on the other, not sinfully to separate from the Communion and true worship of Churches; accounting it more agreeable to all rules of pietie, charitie, and Christian prudence to tolerate for the time, what they could not mend, rather than to rent and teare all in peeces, to an utter ruine.

To conclude, though perhaps some few particulars in this treatise may seeme more questionable, yet for the maine I  
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doubt not but the Authors have held close to the truth, both in their owne positions, and in opposing their adversaries. By which therefore (good Reader) thou maiest reape much benefit, for thy better settling in these unsettled times, if thou be capable thereof, and if the Lord shall please to adde his blessing thereunto. Which hee shall never cease to pray for, who is, (all that he is) truly thine in *Edm.*

W R.

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# THE P R E F A C E

of the A U T H O R S of the

Treatise, ensuing to the

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**I**N a holy Apostle Saint Paul writing unto the Galatians these words, *Brethren, If any man be fallen by occasion into any fault, you which are spirituall, restore such a one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted:* both sheweth the danger of falling, whereunto they are subject, who stand in the Church of God, and prescribeth the dutie of recovering those that are fallen unto such as are spirituall, That is to say, as are furnished with gifts thereunto, with the manner how all that ought to be performed: two necessary points in our judgements to be considered, and much tending to the preservation of the good and happy estate of the Church of God: for how cometh it to passe, that Sathan so farre prevaileth against it; but for that weake men consider not the danger of falling, untill they be downe, and almost past recovering; those that are fallen, either not at all, or not untill they be well neere without remedy. It is therefore one especiall part of holy wisdom, for men *who think they stand, to take heed lest they fall*, and therefore to seeke to know the depth of Sathans pollicies and subtilties, and then the effectuall means for the preventing of them, Into which if

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they carefully enquire they shall finde, that though hee seeke to draw even those that have shined as starres in the Church, from heaven unto the earth; yet that he much more earnestly laboureth to make them wandring starres, forsaking the place wherein they seemed to be fixed, to give shine and direction to others, that is, though hee laboureth and endeavoureth to bring men from their first love and zeale, unto a lukewarmnesse, or key coldnesse in the Church, yet he rather desireth to lead them into a fierie spirit, and indiscreet zeale from the Church and societie of Saints, which no doubt he doth, as for many other causes, so for these two. 1. That he might by their departure, who have seemed zealous and godly professors, shake the faith of others, and cause them to doubt, that they are not in the true Church; where they may finde directions toward the kingdome of heaven: and at last to flie from it, as from Babylon. And 2. that he might deprive those men themselves of the happy meanes of the recovery which they might have had easily applyed, had they beene in the Church, and remained in the fellowship thereof: Hence it is, that in the Church of God, those who breaking the holy bands of love and faith, have like unkinde children forsaken her their naturall mother, and oft pleaded with her as a strumpet, which never was done in more convenient manner then of late, by certain of our brethren, who having been brought forth of the wombe, and brought up in the bosome of the Church of *England*, have not onely renounced, as a stepmother: but condemned her, as one of the daughters, yea the eldest daughter of the very whore of Babylon, railing on her, as if she living in continuall spirituall fornications, brought forth sonnes and daughters, not unto Christ; but unto Antichrist his adversary: By which their faults and fallings, as they have deprived themselves of those gracious blessings which they did long, and might have still enjoyed amongst us to their soules health, and made the meanes of their recovery more hard and difficult; so have they troubled and disquieted many remaining in the body of our Church, and of strong



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strong men in the truth, brought them to be children again in understanding, easie to bee carried about with every blast of diverse and strange doctrines, how contrary soever to the truth according unto godlinesse, either taught or received by them. The case thus standing, we take it to be our duties, being members and Ministers of this Church, having by Gods grace received some, though a small measure of gifts fit thereunto, as to maintaine the credit of the Church, wherein we live. And to justifie the practise of our ministerie therein, so farre forth as truth will permit; so chiefly to seeke, and endeavour both the recoverie of those that are strayed from the sheepfold of Christ amongst us, and also the stay of those that are ready to runne after them, together with the better grounding, and confirming of them who remaine in the flocke, with comfort under their shepheards, which duty we have endeavoured to performe heretofore by publike preaching, and private conferences as occasions hath bene offered; and now have bestowed our labours in writing this treatise following, to the same end wherein after wee have proved by certaine reasons, that our Assemblies, are the true Church of God, we take upon us to shew.

First, The foure chiefest exceptions, they take against our Church for warranting Schisme, and separation from us are vaine and frivelous.

Secondly, That the maine grounds they stand upon for the erecting their new Church, are weake and slender.

Thirdly, that the best arguments that they use for condemning us, and justifying themselves, are loose and insufficient: which points as we have gathered out of their printed books and written papers (where they were before scattered) and brought into one forme and body, so have we more plainly, and nakedly, both proposed, and dealt in, passing by all impertinent, and offensive matters; And their flouting declamations, petitions, exclamations, and bitter reviling speeches against our Churches, Ministers, and people, all their reprochfull slanderous profane scorning, fearefull blasphemies a-

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gainst the Word preached, and Sacraments administred, prayers, and holy exercises of Religion, used in our Assemblies, wherewith their writings, and printings swell to some bignes, as Bladders puffed up with winde. All these (though wee have given the Reader some taste of their spirit in them) yet have wee not in our Treatise stood upon them, for that wee judge them not worthy the answer.

This worke of ours, we commend, first unto our brethren departed from us, desiring them to read it, without partialitie, selfe love, prejudice or other sinister affections, and with meekenesse, indifferencie, and love of the Truth, desire to be informed, and readinesse to be reformed, where they erre and goe astray: It may be that God will give a blessing to it, nay sure wee are, *that he is faithfull that hath promised, to give unto those that aske, to open to those that knocke, and to cause them to find that seeke,* the truth in sincerity of their hearts, especially if to the reading thereof, they adjoyne: First, a review of the books which have beene written by the Ring-leaders of their separations. Secondly, a view of the persons of whom their Assemblies consist. And Thirdly, a consideration of the estate wherein their Church now standeth. In the review of the bookes which have been written, we exhort them with single hearts, to examine the spirits wherewith the authors of them were led in their writing, and they shall finde it not to be the good spirit of God, which filleth mens hearts with meekenesse, humilitie compassion, softnesse, holinesse, and other sanctified affections, but that evill spirit of Satan, which under colour of zeale of Gods glory, hatred of sinne, desire of serving God in sincerity, thrusteth men whom it hath deceived into pride, selfe love, rashnesse, unnaturall affections, uncharitable surmises, and most unchristian judgment of their brethren.

Secondly, to weigh wisely what end they proposed to themselves in their writings, which will evidently appeare to be not so much the cleering of themselves, from the crime of Schisme, as the drawing of others to joyne with them, and the



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the defacing of our Church, which they compare with the most Idolatrous, and heathenish Nations, that ever were, yea with *Sodom* and *Babylon* it selfe, and the disgracing the Ministers thereof, especially those whom heretofore they have most revered, whom they sort with most wretched Miscreants, *Iudas*, *Cain*, *Balaam*, and many other, upon whom the Spirit of God hath set a fearefull brand of eternall condemnation.

Thirdly, to try carefully the allegations of Scripture, wherewith they have fully painted the Margents, and with the multitude, whereof they have astonished the simple, or credulous Readers, perswading them, that their cause standeth upon the same ground of Gods holy Word, and they shall plainly perceive, that the places by them alleadged, do for the most part prove that, which we denie not: And if they be brought to confirme the matter in controversie, they are either unconscionably, or ignorantly wrested against, or besides the meaning of the Holy Ghost. A second thing which we intreat them to do is, to view the persons of whom their Assemblies consist, and let them tell us how many of them there bee, whom they have brought from grosse ignorance, unto true knowledge, from infidelitie, to holy Faith, from profanesse of life, to a conscionable walking with God; if there bee scarce any amongst them, which have not bin of some note in our Churches, for holy and sincere profession; and if they had no good thing in them, which they have not received by the ministerie of those men, and in the bosome of those Churches, which now they condemne, and flie from, why then take they the Seale of our ministerie, and Church, and set it unto their blanke? Thirdly we exhort all of them to a survey of their estate, wherein they stand, which is (if that be true, which by some of their own hath been reported) full of disorder and confusion; And indeed how can it otherwise bee, whereas they teach that every member of their Church may, and ought to stand up against their Ministers and Elders, to gaine say them in delivering of doctrine, and

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and withstand the other in execution of discipline; If he be perswaded, the one erreth from the truth, and the other faileth in justice, is not this to make every member an eye, an eare, an head? And must not men be of Angelicall perfection to preserve unitie, where such large libertie is granted unto them?

A second sort to whom we commend this labour of ours, be our brethren also who by the writings, doings, and sufferings of these deceived men, are in danger likewise to be deceived, being brought to halt betweene two opinions. These also we pray to read it with an holy purpose, to be fully resolved, and settled in the truth. We hope their labour shall not be in vaine, if they will accept from us these few advertisements.

First, That they make not the example of any man seeme he never so godly, religious, and zealous, but the Word of God only, the rule of their beliefe, and life; *Paul* himselfe must be followed no further, when the holy precepts of the Word, and the examples of the godly joyn together, we have the one to teach us, the other to incite us to doe our duties.

Secondly, That they carry an humble and lowly conceit of themselves, and their gifts.

That they remember, that if any man thinke hee knoweth any thing, hee knoweth nothing as he ought to know; And that if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceaveth himselfe in his imaginations.

That to this purpose, they occupie themselves in consideration of their owne wants, and sinnes, which cleave so fast unto them, rather than in the marking the blemishes, & noting the faults that are in others, following the counsell of the Apostle. *Let every one prove his owne worke, and then shall he have rejoycing in himselfe only, and not in another.*

Thirdly, that they have a reverend opinion of those men by whose ministerie they have beene begotten unto God, or nourished in the truth, by whose labours they have beene instructed, confirmed and comforted, in whose mouthes the Word of God hath beene unto them, as a two edged sword, entring

1 Cor. 8. 2.  
Galath. 6. 3.

Galath. 6. 4.



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entring through them unto the deviding a sunder the soule  
and spirit, the joynts and the marrow, that they suffer not a  
finfull thought to enter into their heads, of their vnlawfull vo-  
cations, who haue their hearts and soules, as Seales of their  
ministry, and may say to them as *Paul* to the *Corinthians*, are 1. Cor. 9. 12  
*ye not my worke in the Lord, if I be not an Apostle unto others,*  
*yet doubtlesse I am unto you, for you are the Seale of mine Apostle-*  
*ship in the Lord;* whereof they should therefore be the more  
carefull, for that it hath bin an ancient and ordinary policie of  
Satan, that hee might cause men to refuse the word brought  
unto them in the mouthes of the Prophets, Apostles and o-  
ther men of God, yea of Christ Himselfe to perswade them  
that they had no warrant of their vocations, and calling from  
God.

Fourthly, That if notwithstanding, all that is said for  
their instruction, and reformation in this behalfe, they keepe a  
liking of that draught of a Church, which our deceived Bre-  
thren have framed and commended in their writings, and de-  
sire to joyne themselves unto their societie.

They yet remember it is a part of wisdom, to stay the full  
establishing of their Church, and practise of the Ordinances  
thereof, for a time that they may see what blessings of God  
bee upon it, for the ratifying and approving of their doings:  
for if it bee of God, it will stand as an house founded upon a  
a sure Rocke, if it bee of men, it will come to naught.

A third sort to whom we commend this worke of ours  
are our stronger brethren which continue with comfort in the  
societie of their Church, them wee intreat that if they finde  
any confirmation or strengthening unto their consciences by  
the pursuing hereof, any increase of knowledge and ability to  
maintaine the truth of our Church, Sacraments and word, to  
defend the lawfulnessse of our ministerie, and practise of Gods  
externall worship amongst us.

That first they praise God whose gift it is, that any thing  
is spoken, or written for their edification, instruction and con-  
solation, and then bestow the same as occasion shall be offered,

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to the reclaiming of those that are strayed, and holding them that are ready to wander.

Wee lastly commend this simple travell of ours to the Church of God, whereof we are unworthy Ministers, beseeching her to accept our poore endeavours, the rather, for that wee are not ignorant that the labours which we have taken in this cause, will be diversly judged of, according to the manner and affection of those men to whom this worke shall come.

Some, as namely, our deceived Brethren against whom we deale, will hold it damnable and execrable, as being bestowed against the Church of Christ, against the Saints and children of God, against the holy Truth taught in the Testament of Christ, yea, and that contrary to the light of our own consciences, and knowledge of our owne hearts.

To the first part of this their charge and accusation, we answer; That whether they or wee be the true Church of God: whether they or wee have the Truth taught in the Testament of Christ, is the matter in controversie betwixt us. If wee be the Church of God and have the Truth of Christ, as we hope shall appeare by this Treatise, then have they written and spoken against the Church of God, and that in most shamefull and fearefull manner. If they be the true Church of God, and have his Truth (which we assure our selves they shall be never able to prove) then have wee spent our labours against the Church of God: But have we done it wittingly and willingly against the light of our hearts; This is indeed the second part of their charge: but who made them the searchers of our hearts, and judges of our consciences, that they should accuse us, to lme other and quench the light of Truth, which hath shined into our soules, especially when they heare our protestations to the contrary, where is that Charitie that thinketh none evill, which hopeth all things; we say therefore unto the second part of their accusation with the Apostle, *We say the Truth in Christ, our consciences bearing us witnesses in the holy Ghost, that we can say nothing against the Truth.*



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*Truth, wittingly and willingly.* And in the Testamonic thereof we pray God that our tongues may cleave to the roose of our mouthes when we eudeavour to speake, and that our pennes may sticke to the ends of our fingers, when wee attempt to write any thing against the Church, Children, or Truth of God.

Some others, Fathers, and Brethren, Ministers, and Members with us of this Church, finding by our manner of writing of what judgement wee are, will hold our paines requisite and necessarie, to stay the course of these waters which wee have given passage unto, and to make up the breaches wee have opened, by speaking against the government established in this Church, the Ceremonies used therein; and other our unadvised dealings in the execution of our Ministrie.

To these men wee say first, that as we have beene, and are perswaded of the Truth of these things which we have delivered, touching the defects and wants, the blemishes and deformities of this Church. So have we in the sincerity and uprightness of our hearts, dealt for the redresse and Reformation thereof: Wherein, though we know nothing by ourselves before men, more then Truth will permit, if they should have taken occasion by our doctrine (which we perswade our selves to be the doctrine of the Truth) to make this Schisme; Yet were this no reason to reprove us, unlesse those men which have set downe true positions be to be blamed, as Authors of the false Collections and Conclusions which are inferred and gathered thereupon.

Secondly wee answer, That our deceived Brethren do no lesse condemne those Churches of God, as the Synagogues of Sathan, where the doctrine which wee have taught touching the government of the Church, and matters of Ceremonies is maintained, and where all things which wee hold offensive in our Church are abolished, then they doe the Church of *England*, insomuch that they have written of the Church of *Geneva* (which is holden to be the best pattern of a Reformed

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example even unto all *Europe*: whereby it is evident that they have beene brought unto this Scisme by some other inducements then the dealing of those men in the execution of their Ministrie, who are charged to be the occasions, if not the Authors thereof.

Thirdly, there is such difference and plaine contradiction betweene them and us in judgement, yea in the matter of discipline and Church government, besides many other material points of doctrine, as we marvell any men should esteeme us causes of their defections from this Church, much more that any man should write, That between the *Brownists* and others (he meaneth them and us) there is no controversie as touching the framing of a Church by the word of God.

A third sort of our loving Brethren, approving our care of Gods Church, and desire to reclaime poore deceived soules, will yet happily esteeme our labour altogether needlesse and superfluous, as spent and bestowed both against a cause that hath so little shew of truth and semblance of probabilitie, nay so evident appearance of falshood and vanity, as it is rather to be despised then confuted, and also upon men, whose zeale and rashnesse so far prevayles over sound judgement, and discretion, that we shall rather sharpen and increase their humour, (by thinking them worthy answering) to a further contradiction, then either informe their understanding by sound reason, or alter their affection by efficacie of any perswasion.

These Brethren wee desire to give us leave to dissent from them, who judge far otherwise of this cause, wee handle and hope much better of the persons against whom we deale: for the cause it selfe we say, that though it did appeare, as it is indeed full of falshood and and vanitie unto these that have the gift to discern betweene those things that differ, and withall to temper their affections (which is the reason it prevaieth not with any such to their seduction) yet unto men of weak judgements and strong affections, or of more heat then knowledge, it seemeth far otherwise, who are not in our judgements

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to bee contemned and suffered to be so headlongly carried in so violent a course, but rather with compassion to be reclaimed, and with meeknesse to be restored by such as are spiritual; If it please the Lord to give a blessing to their labour so spent and imployed.

Secondly, seeing this *Heretic* of theirs doth not only seeke to untile the House of God built amongst us, nor to breake downe the walls only, but even to overthrow the whole frame thereof, taking away the Pillars whereon it standeth, the preaching of the Word and administration of the Sacraments: Yea digging up the very foundation thereof, and taking *Christ* from us whom (as they say) wee preach not, but denie in all his offices, were the false-hood and blasphemie thereof never so apparant, yet were not the labour needlesse, and superfluous, that is spent in confuting thereof.

Thirdly, Seeing this cause hath been thought to be of such weight and regard, that it hath brought the High Court of Parliament to make a sharp Law for the preventing of the mischiefes thereof, shall it bee thought a matter unnecessary and fruitlesse for Ministers to deale withall, especially where Lawes politicke can but draw the outward man to conformitie which is but Hipocrisie unlessse the Law of God be annexed thereunto for the converting of the soule, and bringing the inward man, to doe that inwardly, and sincerely which outwardly it performeth.

Lastly, Wee have the examples of diverse Learned and godly brethren to warrant our doings, and to perswade us of the necessitie of this labour, who either by commandement from authoritie, or of their own motions by occasions offered unto them, have dealt not only by disputation and conference, but also by writing and printing for the suppression of this Schisme and reclaiming these men. For the persons against whom wee write, though we hold them all to be in a dangerous estate (wee are loath to say in a damnable estate) as long as they continue in this Schisme, and have cause to feare that Sathans subtilties abusing the gifts that are in them, and draw-

*The Preface to the Reader.*

ing them to pride, and conceit of themselves hath hardened some of them so in their Schisme, that they will hardly be reclaimed, yet hope we, that as many of them have been brought backe againe to the Church, who strayed away with them, so the rest may in time be brought to a sight of their owne error by good meanes effectually thereunto, such as God hath sanctified to that end, and promised to accompany with the gracious assistance of his holy spirit: This labour therefore of ours, we trust shall not be in vaine, but have that work in them for their recovery by the blessing of God.

If God vouchsafe us not this favour to be happy instruments of their good, yet doubt we not, but he that is witnesse unto our Consciences, how we long after their salvation, yea even from our hearts roots, will be our strength, and our judgment and worke shall be with him; though they bee not gathered.

*Esa<sup>49</sup>.4.* But if it be remembered that our labours have beene bestowed, not only to raise them that are fallen already; but also to stay them that stagger, and strengthen them that stand upright: though it should be utterly unprofitable unto the former sort; yet being likely to prevaile with others, to their benefit, it cannot but be acceptable unto God, and comfortable unto our selves, and so neither superfluous nor unnecessary.

This now only remaineth ( Christian reader ) that before we commend this treatise to Gods blessing, we advertise thee of two things needfull for thee to know: First, whereas to many rash and hot spirited men it may seeme, that wee have dealt in this cause too remissly, so that wee have justified the corruptions of our Church, as hath beene objected against others heretofore; We answer, that our dealing may well indeed seem too remisse, whilst the reader shall compare it with over bitter, untrue, yea, and slanderous biting and invectives of our Brethren: but being compared with it selfe, and with our Church, as in it selfe it standeth, we hope it will appeare ( sure wee are that our knowledge ) wee have not justified the least thing therein worthy to be condemned.

Secondly,



## *The Preface to the Reader.*

Secondly, whereas the worke is somewhat long, and therefore somewhat wearisome to the Reader: Know that we desired to be much more brieft therein then wee are, both for that, not the reading so much as the writing of it out by them, that after the reading of it may desire it, must needs be tedious, as also; for that fewer words and reasons might have as well satisfied the learned sort: but whereas our desire is to satisfy the simple, as having more need; by framing divers answers unto the arguments and proofes which we confute, and to make them plaine to their capacity and understanding, wee could not use more brevity without more obscurity. And thus we commend thee to God, and to his blessing upon the reading hereof, that it may be a meanes to teach thee to discern the things that differ, and to keepe thee from thy being overmuch just, lest thou become too wicked. *Amen.*

### i. Certaine

## A Collection of the chiefe Heads, of this book.

I. Certaine exceptions they take, and faults they find with us; viz. With our,

I. Church in generall and the whole frame of Our Assemblies wch they affirme to bee false and Antichristian, because;

II. Ministers whom they affirme to bee false and Antichristian.

III. People and the private members of our Assemblies, whom they say to be such as no true Church, can consist of.

Two certaine conclusions, wch they inferre upon the foresaid exceptions viz.

1. They were not rightly gathered, pag. 8.
2. They communicate together in an outward worship of God that is polluted with the writings and inventions of men, pag. 12.
3. They want the true discipline of Christ, page 17.
4. They submit themselves to false, and Antichristian discipline, page. 19.
5. They obstinately continue in the aforesaid wants and corruptions, having beene convinced, page 21.

1. The Office whereunto we are called, is not that wch Christ hath ordained, but that which Antichrist calleth his Priests unto. page 28.
2. Their entrance is not according to Christs Ordinance, but also Antichristian. p. 34.
3. Their administration and exercise of their office, is not according to Christs Ordinance, but Antichristian formes of prayer. p. 39.
4. Their maintenance is Iewish, and Antichristian, viz. by tythes, &c. pag. 42.

1. Because they are not a separated people from the world. pag. 50.
2. They are not Saints faithfull. pag. 51.
3. They tollerate the openly prophan p. 52.

1. Therefore the Assemblies wee separate from are such, as the Scriptures doe warrant us to separate from. pag. 57.
2. Therefore the Assemblies we joyne unto, are such as the Scriptures doe warrant us to joyne unto. p. 62.

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alle  
the





2. D. Stellingfleet  
hang. of separat.  
p. 36. 41. 44.

# THE Church of *Engl.* is a true Church OF CHRIST.

## I. EXCEPTION.

**T**He first Exception is against the whole body of our Assemblies and our Church in Generall, which they tearme *Babylonish Synagogues* and a *Whorish Idolatrous Church*, Henry Barrow in his discovery of the false Church, Page 24.

## A N S W E R.



That the Church of England is a true Church of Christ, and such an one, as from w<sup>ch</sup> whosoever wittingly and willingly separateth himselfe, cutteth himselfe from Christ, wee doubt not but the indifferent Reader may be perswaded by these reasons following.

First, Wee enjoy and joyne together in the use of those outward meanes which God in his Word hath ordained for the gathering of a visible Church: for prooffe whereof wee alleadge, that the meanes which we use and enjoy, have been effectuell to the unfained conversion of many, as may appeare, both by the other fruits

Our Congre-  
gations are  
true Churches  
For,

Arg. I.

We have and  
joyne together  
in the use of  
the preaching  
of the Gospell  
and admini-  
stration of the  
Sacraments.

## ART I.

of faith, and by the Martyrdome which sundry have endured that were Members of our Church, and had no other meanes of conversion then such as we have: Yea eventhose men, who judge so hardly of us now, are able to witnesse with us in this case. That if their be any true faith and sanctification in them (though it bee much increased, as they think, since they left us) yet it was begun and bred in our Assemblies.

Secondly, If these places of holy Scripture, *Math. 28. 20. Eph. 4. 11, 14.* bee well examined, it will bee found that the means, which Christ ordained for the gathering of a visible Church, are the very same which we enjoy, even the preaching of the word, and administration of the Sacraments. That which *Henry Barrow* saith against us, in this point *pag. 160.* of his discovery (*viz.*) that there is not any one thing amongst us either in order, or administration according to Christs Testament, shall bee hereafter disproved; when we shall come to justifie our Ministry of the Word and Sacraments against their arguments or Objections whatsoever.

Which is an infallible note of a true Church.

*Rom. 3. 12. & 9. 4.*

*Psal. 147. 19. 10.*

*Math. 10. 5. 6.*

*Acts 11. 19. & 23.*

Now that this is an infallible and good argument of a true Church, appeareth: because; First, There cannot any people be named, that, having these means, may yet by the word be evicted not to have beene the true Church. The Papists indeed bragge of these means, but without cause, for the doctrine of faith is not preached amongst them, but oppugned, and consequently they cannot have the true Sacraments which are Seales of righteousness, which is by faith. Secondly, the Scripture every where speaketh of the preaching of the Word, and administration of the Sacraments, as of priviledges peculiar to the Church of God.

So while the *Jewes* only were the Church, these priviledges were restrained to them, and never made common to the *Gentiles* till the partition wall being broken downe, they also were incorporated to the Church of God.

Arg. 2.

So the Prophet saith, that this should be the reason, why the *Gentiles* were moved to joyne themselves unto the true Church, because there and no where else the Ministerie of the Word was to be found.

Secondly, Our whole Church maketh profession of the true faith: The confession of our Church, together with the Apologie thereof, and those Articles of Religion which were agreed upon in the Convocation House, in the Yeare of the Lord 1562. (whereunto every Minister of the Land is bound by Law to subscribe, so farre forth as they concerne the confession of faith, and the doctrine of the Sacraments) doe prove this evidently; for how shall wee better judge of the faith which our Church professeth, than by such evidences? Many Papists and Atheists, are in our Land. wee grant, and many ignorant and wicked men besides, who make not so cleere and so holy profession of the true faith, as they should: but that



# The Church of England is a true Church of Christ.

3

PART I.

that our Church accounteth any one to be her Child, or member, who either denieth Christ, or professeth any other way to salvation, then faith which worketh by love, or who doth not profess this faith in some measure, we confidently deny. Now this reason also hath force sufficient to prove us the true Church; for as true faith in Christ is that which giveth the life and being to such as are effectually called, and so become Members of the Invisible, and Elect Church; so the profession of true faith, is that which giveth life and being to a visible Church: Upon this profession wee finde many that have beene incorporated into the visible Church, and admitted to the priviledges thereof, even by the Apostles themselves: Yea and *Simon Magus*, though he had neither faith, nor the spirit of God, yet because he made profession of faith, was judged a member of the visible Church, and baptized: So the Church of *Pergamus*, though it did tolerate grosse corruptions in it; it kept the faith of Christ, and denied not his faith, and was still called the Church of God.

Acts 8. 37, 38.  
16. 31, 32.  
12.

Acts 8. 13.  
Revel. 2. 12, 13.

The description of a Church, which they give in the page 67. of their collection of Letters and conferences (viz.) *That it is a company of faithful people that truly worship Christ, and readily obey him*; is utterly untrue, if it be understood (as needs it must) of the visible Church; for if every one that the Church may account a visible member, be truly faithful, how is our Saviour to be understood, when he compareth the Church or Ministry to a draw-net, which being cast into the Sea, gathereth as well that which must be cast away, as good Fish: \* And to a field, where the Devill doth as busily sow tares, as the Sonne of Man doth good Wheate? \* or how shall that difference stand, which the Scripture maketh betwixt the Lords judgment, and the judgment of men, if men may not account any members of the Church by their outward appearance, and profession; unlesse they know them to have true faith? which thing the Lords eye is only able to discern.

See our further answer to this in the defence we make for our people against the second Article of their third exception.

\* Matth. 13. 47, 48.  
\* Matth. 13. 37, 39.  
1 Sam. 16. 17.  
Acts 13. 28.

Thirdly, We hold, and teach, and maintaine, against all Heretickes, and adversaries, every part and Article of Gods holy truth, which is fundamental, and such, as without the knowledge, and believing whereof, there is no salvation. Our confessions, Catechismes, Articles of Religion, published, and approved of our Church, may perswade all indifferent men of this: Yet was not *Henry Barrow* ashamed to write in the 10th. page of his discovery.

Arg. 3.

*That all the Lawes of God*, both of the first, and second Table are here broken, and forsaken, both of the Ecclesiasticall, and Civill estate, and of every particular person in both, all things being innovated in both, according to the lusts and pleasures of men, the Law, and Word of God being quite rejected and cast aside.

And in the 212. page of their refutation of Master Gifford, They

**PART I.** *have these words; We hold that you have poisoned all the fountains of sincere doctrine, and perverted the whole Testament, and turned away the practise thereof by your damnable false expositions: Yea, that you teach not one point sincerely. And in the 162. page of this discovery. They are made so contrary one to another, as it is an impossible thing, to finde two of them in one minde; yea, or any one of them constant in that he affirmeth, they know not the Doctrine even of the beginning of Christ. Adde hereto Henry Barrow's words, 12. and 23. pages of their collections of Letters, and conference. We will not give any answer to these speeches, but onely desire the Christian Reader to consider, whether ever Gods Spirit taught any to write so slanderously; not onely against a whole Nation, (the conversion whereof they pretend to seeke) but against the blessed Truth of God; And how unlikely it is that they should bee in the right way, whose chiefe leaders were guided by such a spirit: That they should be the Lords building, whose first founders and Master builders, had either so small skill, or so bad a Conscience: Doe we not hold all the same books of Canonickall Scriptures which they themselves doe? Doe wee not reject out of the Canon all which themselves account Apocryphall? Have they any translation of holy Scripture besides ours? Doe they themselves beleieve, or teach otherwise in the Articles of the holy Trinity, of justification, of predestination then wee doe? Hath every member of their Assemblies recovered that spirit of truth, whereby they are led into all truth; as Henry Barrow, page 107. of his discovery affirmeth? And is there not any one amongst us that hath not quite rejected the whole Word of God? Not any one that knoweth the doctrine even of the beginning of Christ? We know no better way to convince them in this, then by appealing unto their Consciences, which we are sure will take our parts against them.*

Which none  
can doe but the  
true Church.

1 Tim. 3. 15.

A people may  
bee a true  
Church though  
they know not  
nor hold  
every truth  
contained in  
the Scriptures:

Now this reason also is strong to prove us a true Church, for although the bare letter of the Scripture may be found amongst the Jewes and Papists, and other Heretickes. Yet was there never any people, that held and maintained the true sence of the Scripture, in all points fundamentall, but only the Church of God, whereunto onely this title belongeth to bee the pillar and ground of truth: wherein wee desire the Reader to consider that a people may be the true Church, though they know not, nor hold not every truth contained in the holy Scriptures, but contrarily hold many errors repugnant to the Scriptures. Yet hath Henry Barrow affirmed in the 167. page of his discovery: *That to the people of God, and every one of them, God hath given his holy sanctifying spirit, to open unto them, and leade them unto all truth.* Whereby it is most evident, that he would have none to be accounted the people and Church of God, who either know not, or practise not every truth contained in the holy Scriptures. In which opinion, see, I pray you, how grosse and dangerous errors are contained.

First,



First, That to every inferiour member in the Church, there is as much revealed as to the Pastors, and chiefe members, whereas the Apostle affirmeth, that the Holy Ghost is given to every member of the body of Christ, not equally, but proportionably, as the place, which it occupieth in the body, doth require. PART. I.  
Romans 12.3.  
Ephes 4.16.  
Col. 2.19.

Secondly, That the promise mentioned, *John 16.13.* Should be made to every member of the Church: which in the last words of the verse appeareth plainly to be particular to the Apostles.

Thirdly, That the Church cannot erre: and so neither were the *Corinthians* rightly called the Church of God, when they judged corruptly of fornication, and of the Resurrection; Neither they of *Pergamus* when the Doctrine of *Balaam* was maintained among them; Neither were *Paul*, and the rest of the Apostles, true Members of the Church, who (though in the exercises of their Apostolicall function, they could not erre) yet knew but in part and in many things were subject to error. (2.)

Another strange opinion is amongst them maintained in the 156, 157. of the discovery (viz.) *That every truth contained in the Scripture is fundamentall:* For (although we affirme not (as he there slandereth us) *That some part of Scripture is more holy, more authentick, or more true then other.* Yet doubt we not to say, that some parts are of more use, and more necessary for men to know then, other some. Else, why doth the Holy Ghost oft give speciall commendation to some parts, more than to other; why doth he (as it were) make Proclamation, and solemne oyesse before some, and not before other? Why doth hee use a speciall art in some parts, rather than in other? And although wee doe not hold (as they falsly charge us in the forenamed page of their discovery) That some parts of holy Scripture are of small moment, superficiall, needlesse, and of no necessitie: such as may be altered and violated without any prejudice, or danger at all to the soule, and much lesse that a man that hath obstinately continued in the transgression of some parts, and openly taught the same unto others, may be undoubtedly saved, though he die without Repentance: but on the contrary wee beleewe, and teach that there is no part of holy Scripture, which every Christian is not necessarily bound to seeke, and desire the knowledge of, so farre forth as in him lieth: yet dare wee not call every truth fundamentall, that is, such as if it be not obeyed and known, the whole Religion, and faith of the Church must needs fall to the ground. For we doe make no question, but that the thiefe that was crucified, and the Eunuch even then when he was baptized by *Philip*, were in the state of salvation, though they could not choole but bee ignorant of many truths in Religion.

The only fundamentall truth in Religion, is this, That *Jesus Christ*

## PART. I.

the Sonne of God, who tooke our nature of the Virgin *Mary*, is our only and all-sufficient Saviour. For first, they that receive this truth are the people of God, and in the state of salvation, they that receive it not, cannot possibly bee saved. (a) Secondly, There is no other point of Christian Religion necessary, otherwise then as it tendeth necessarily to the bringing us unto, or confirming us in the assurance of this one truth (b) and therefore when the Apostle saith that the Church is built upon the foundation of the Prophets and Apostles, his meaning is not to call every thing contained in their writings, the foundation of the Church. But that this foundation wee have spoken of, is there to be found, and hath witnesses from thence, and that all the writings, and doctrines of the Apostles and Prophets doe bend unto, stay and rest upon this one truth, as the walls in the building, upon the chiefe corner stone.

(a) *Mat. 16. 17**104. 2.**Col 3. 17.**John 20. 31.**Ephes 1. 20.*(b) *Heb. 13. 8.**1 Cor. 2. 2.**Ephes 2. 19, 22.*

*Arg. 4.*  
All reformed  
Churches give  
the Testimony  
to us,

Lastly, All the knowne Churches in the world acknowledge our Church for their Sister, and give unto us the right hand of fellow-ship. This *Henry Barrow*, and *John Greene-Wood* denie in their 14. page of their refutation; but they name not any one Church that maketh question of us, whether wee were the true Church or no: never yet was there any reformed Church made that question. They are well acquainted with our Church, by the report of them that have travelled from hence and sundry other wayes, with our doctrine and Lyturgie, our wants and corruptions every one. Neither doe they only forbear to shew their dislike to us, or are content to preserve society with us, which happily through humane infirmitie, they might doe upon sinister respects (though they approved not of us in judgment, but they doe also hold and teach, that what people soever hath so much as we, is the true Church, though the wants and corruptions are as great as ours are.

Which strongly  
argueth that  
we are the true  
Church.

(a) *Rom. 16.**16.**1 Pet. 5. 13.*(b) *Rom. 16.**19.**2 Cor. 8. 18, 19,**23, 24.**Gal. 1. 8.*(d) *2 Cor. 12.**11.*(e) *Gal. 2. 9.*(f) *Gal. 2. 2.*

Now when we alledge for our selves the testimonies of the Churches, we doe not thereby (as these men fondly conclude in the 14. page of their refutation) make the word of men, the foundation of our Church; Nor doe we use these as our only and chiefe defence; whereby we seeke to approve our selves either unto the Lord, or to the Consciences of his people; but such an argument wee take this to bee, as in his due place, hath much force in it; and as God Himselfe hath sanctified for a principall help in deciding of controversies in this kinde, the Apostles use to alledge it as a matter of comfort to them whom they write unto, that the Churches of Christ salute them (a) that they were famous and had the good report of the Churches (b) Saint *Paul* though hee received not his calling, either from men, or by men (c) nor was any whit inferior to the chiefe Apostles (d) yet doth he alledge for the credit of his ministry, that the chiefe Apostles approved him, and gave to him the right hand of fellow-ship; Yea, he sought also their approbation, and feared, that without it,

he



he should have runne in vaine. And which is yet more, he seeketh to win commendation and credit, even to those which he by his Apostolicall authoritie, might have established by the example and judgment of other Churches: If those Churches, which were planted by the Apostles themselves, might take comfort in the good opinion that other Churches had of them: May not we much more? If the Ministry of *Paul*, and orders he prescribed to the Church, received further credit by the approbation of the Churches: Then their approbations give some credit to the ministerie and orders of the Church now.

The doctrine and word of God (though to speake properly it received authoritie onely from it selfe, and the Spirit of God) yet hath it ever beene the rather received by men, for the testimony the Church hath given unto it. So our Saviour Christ saith, *That Wisdom is justified of her Children*, and although he affirmeth, that he received not the record of men; Yet in respect of the salvation and good of men, he judgeth it necessary, that *John Baptist* should give Testimony unto him. Now if this one thing furthered the damnation of the unbelieving *Jewes*, that they would not heare nor receive Christ, though testimony were given of him by one whom they knew to be sent of God: shall not this further the condemnation of these men, that they refuse to heare, and receive us, though we be commended unto them by the testimony of so many Churches of God? Some cases there bee wherein wee are commanded to seeke for the judgment of the Churches, and to account it the judgment of God, else why did the Church at Antioch, in a question that could not be debated at home, seeke to the Church at Jerusalem; for helpe especially, seeing they had two such excellent men with them as *Paul* and *Barnabas*, whose judgments they might safely have trusted unto: (d) saith our Saviour, that whatsoever they binde on earth, shall be bound also in heaven, (e) and saith he not also to Churches of other Nations? Shall he be accounted as an heathen, or a Publican, that will not regard the judgment and censure of the particular Congregation, whereof hee is a member (f) and shall they not be much more accounted so, that despise the judgment of all the Churches? Must the spirits of the Prophets be subject to the Prophets, amongst whom we live (g) and must not both people and Prophets be subject to all the Prophets and Churches in the world? The abilitie to trie and discern the spirits and doctrines of such teachers as arise in the Church is such a gift as the true Church never wanted (h) neither could it bee the pillar and ground of truth (i) if it should be ignorant of a truth, so necessary to the salvation of men as this is, (*viz.*) What people is accounted to be the true Church of God: if God hath given his Church power to judge and pronounce a particular man, that he is in the state of salvation, and that so infallibly, that he hath promised to ratifie in heaven, the judgment which the Church

PART. I.

Math. 11. 19.

John 5. 34.

John 1. 7, 8,

5. 33, 34.

(d) Acts 15. 2.

(e) Math. 18.

18.

(f) Math. 18.

17.

g 1 Cor. 14. 31.

(h) 1 Joh. 4. 1.

Revel. 2. 2.

(i) 1 Tim. 3.

15.

Church

## PART. I.

(k) *Matth. 18*  
18.*1 Cor. 14 36.*

Church shall in this case give upon earth (k) may it not bee said that hee hath much more made the Church able to discern and pronounce of a Congregation or people, that is a true visible Church, which is a matter of no such difficultie as the other? So that to conclude, though those men make so light of the judgment and testimony of other Churches, as if the Word of God had come out from them onely, or, as if themselves were able to judge of us better than all the godly learned besides; Yet doe wee take much comfort and assurance from hence, that we are the true Church of God. Now it remaines that we answer such reasons, as are objected against our Church by them.

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### Objections answered.

*Object. 1.*

The objection against the whole body of our Church, is that it was not rightly gathered.

**T**He first thing that they object against our Church, and our parish assemblies, is this: *That it was not rightly gathered by such meanes as God in his Word hath ordained and sanctified for the gathering of his Church.* For saith *Henry Barrow*, in the 10<sup>th</sup> page of his discovery. *All the people were in one day, with the blast of Queene Elizabeths Trumpet, of ignorant persons, and grosse Idolaters made faithfull Christians, and true Prophets.* And in the third page of that Epistle to the Reader, which they have prefixed to their refutation of *Master Gifford*, they have these words. *Where such prophane multitudes were immediately changed from publike Idolaters and on an instant received, or rather compelled to be members of this Church, in some parish or other. Without any due calling to the faith, by the preaching of the Gospell going before, or orderly joyning together in the faith, there being no voluntary, or particular confession of their owne faith and duties, made nor required of any, who can say, that those Churches were ever rightly gathered, or built according to the Rule of CHRIST S Testament?*

*ANSWER, I.*

To all that they thus object against our first gathering this answer, we give.

First, That we might bee counted a true Church, though it could not appeare that we were at the first rightly gathered, for even as the Disciples might be well assured of Christs bodily presence, when they saw and felt him, though they could not perceive which way, or how he could possibly come in, so may we esteeme them a true Church, of whose present profession



profession and faith, wee are well assured though wee cannot see by what meanes they were first gathered; Else wee may still doubt, whether *Melchisedech* and the families of *Iob*, were true Churches and members of the Church, because how they were first gathered, and made a Church, or of whom, we know not; and yet we are now certainly perswaded that they are a Church. Nay, wee finde good warrant in the Word to the contrary, for we reade of many, (who having by that they heard, and saw) perceived evidently, that a people were the Church of God, did joyne themselves willingly unto them, without enquiring how they were gathered or converted, as *Abraham* to *Melchisedech*, *Rahab* to *Israel*, the Eunuch to *Philip*, the Gaoler to *Paul* and *Silas*.

Secondly, Wee might be rightly gathered to the Societie, and fellowship of the visible Church, by other meanes then by the preaching of the Gospell: for prooffe whereof, we alleage their owne judgment and opinion, (which howsoever it be; yet hath force enough to stop their mouthes) namely, that men may bee won to the true faith of Christ, not extraordinarily, but even ordinarily, also by other meanes than the publicke and ministeriall preaching of the Word. For if severall Members may bee converted without this meanes, may not they much rather without it bee gathered together, and made an assembly?

Secondly, Admit there were no other means, whereby a man could be soundly converted, but only preaching. Yet it is evident, that by some other meanes, men may bee lawfully brought to an outward profession, and so made a visible Church. Many in the dayes of Christ were prepared to heare and believe, and did also follow him, and professe themselves his Disciples, that no man could, without sinne, have denied them to bee members of the visible Church, who yet were not all drawne by his word. But some by his Miracles, (a) some by the report they heard of him (b) some by desire (c) they had to be fed by him. Some Kings became nursing Fathers, and Queenes nursing Mothers to the Church, their Lawes have beene meanes to bring men to outward societie of the Church. And the practise of *Iosiah* proveth, that men may bee compelled by the Magistrate, to serve the Lord. (d) Now as many heareing of the fame of *Iohn Baptist*, and of *Christ* came unto them, and so were converted by their preaching: so many that for feare of the Law, were first brought to the Church and outward profession of the truth have beene and are effectually converted by the ministry of the Word.

Thirdly, Our Church was gathered by the preaching of the Word.

D

For

Secondlie, We might be gathered to an outward profession, and to the Societie of the visible Church by some other meanes, then by preaching of the Word. Confutation of Mr. Gifford page 152. and in the collection of Slandrous Articles, page 44, 45.

- (a) *Iohn* 2. 23, 24.
- (b) *Iohn* 4. 39.
- (c) *Iohn* 6. 24, 26.
- (d) *Chron.* 34. 32, 33.

Thirdlie, Our Churches were first converted, and gathered by teaching of the Word.

## PART I.

For, the first conversion of the faithfull of our Land, was by the preaching of the Gospell, as is manifested by the testimonies of the best approved Histories; Since that time, many have beene from age to age, called by the same means, as by the ministerie of Master *Wickliffe*, and such like, for prooffe whereof this may serve that in most of the Kings dayes there have beene some, which have endured Martyrdome for the truth. These secret ones did gather others secretly, so long as per'ecution continued, and shewed themselves openly, when libertie was granted; In the dayes of King *Edward*, great numbers were by preaching, so effectually called, that in *Queene Marias* Reigne, many simple men and women, were able to maintaine the truth, against the learnedst Papists, and to seale it with their blood. Besides them, there were many secret Congregations in many parts of the Land, all the daies of *Queene Mary*, which gladly received, and openly professed the Gospell offered unto them, by publicke authoritie, at her Majesties entrance to the Crowne. If it bee said, that they ceased to bee the true Churches of Christ, because they joyned themselves, and became one body, with such as were newly come from Idolatry, (and that not of conscience, but for feare onely: ) we answer; that they rather, that were fallen from the Gospell in *Queene Marias* daies, were moved by *Queene Elizabeths* Proclamation, to joyne themselves unto them, that had stood faithfull all that while: Neither is it truly said of them, that in one day, by the blast of Her Majesties Trumpet, at the beginning of her Reigne, all sorts of men were drawne to a profession of the Gospell, without any further meanes used, for before any were compelled to the profession of the Gospell; which was not till Midsummer, after her Majestic came to the Crowne, there were not onely many Commissioners sent unto all the parts of the Land, that they might deface all the monuments of Idolatry, but sundry Preachers also, which in the dayes of *Queene Mary*, had received approbation, and exercised their ministrie in some of the best reformed Churches beyond the Seas, did by their doctrine both keepe them, whom they found converted) in the profession of the truth, and called many others, of which number we may reckon, Master *Knorr*, *Leave*, *Gillie*, *Sampson*, *Whittingham*, *Goodman*; and sundry others. And there were daily added to the Church, by no other meanes, then by the ministerie of the Word preached. So that if this were a good reason against other particular members, or whole families, yet it cannot justifie a separation from all, seeing wee have manie that by the preaching of the word of God, were converted and gathered.



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II

### PART I.

Fourthly, This being proved that there was a true Church in the Land before Her Majesties Reigne, the question must not be whether the meanes she used, were the right meanes for the calling, and converting a people to the faith, but whether she tooke a lawfull course for recalling, and reuniting of Her Subjects unto those true professors whole fellowship they had forsaken; this was the course which *Jehosaphat* tooke, (a) who (to gather the Church which was divided) sent preachers into sundry parts of his Kingdome, and appointed Noble men to accompany and assist them by countenancing their ministry, and compelling the people to heare them.

This course also did *Iosiah* take, who having abolished Idolatry compelled all his subjects to the service of the true God; (b) Thus did *Asa* use his authority, in commanding *Jada* to seek the Lord, and to doe according to the Law, and Commandement, and threatening them with death, that should refuse: So did *Hezekiah* by his Proclamation bring divers of *Israel* to *Ierusalem*, who were before separated from the Church of God. (c)

Fifthly, Whereas they say, that at the beginning of her Majesties Reigne, the people should have beene required with solemne oath and covenant to renounce Idolatry, and to professe faith, and true obedience to the Gospell, after the example of *Asas* reformation; Wee answer.

First, If it had beene absolutely necessary to the being of a Church that there should be such a solemne covenant by oath, to renounce Idolatry; this course should be taken in that reformation which *Jehosaphat* and *Iosiah* made, as well as that which *Asa* made.

Secondly, even where this oath was taken, it was Gods true Church before the time of that oath and covenant made by *Asa*, wee read it was made and taken in the 15. yeere of his Reigne, when yet his subjects were the true Church long before.

Secondly, There be diverse congregations in our Land, which in the beginning of her Majesties dayes, and since, have publikely professed their repentance, for their former Idolatry, and promised to embrace and obey the truth, as it is presently established; as in *Covenry*, *Norwich*, *Hampton*, and some other places. Yea, we doubt not to affirme, that the whole Land, in the Parliament, holden in the first yeare of her Majesties Reigne, did enter into a solemne covenant with the Lord, for the renouncing of Popery and receiving the Gospell.

Fourthly though the meanes used for the gathering our Church had not beene sufficient for the first calling a people to the faith, yet were the sufficient for the recalling of the people that had fallen from the faith which formerly they had professed.  
a 2 Chro. 17. 8.  
b 2 Chro. 34. 33.  
c Chro. 14. 4.  
2 Chro. 15. 13.  
c Chro. 30. 12.

## PART I.

## OBJECT. II.

## Object.

The second  
Objection a-  
gainst the  
whole body of  
our Church is,  
that it useth a  
worship of God  
which is pollu-  
ted with the  
writings of  
men, as, read,  
stinted prayers.

## Answ.

¶ Numb. 6. 23,

24.

¶ Deut. 26. 13,

15.

h Psalme 22. 1.

i Psalme 92.

k 1 Chro. 16. 8,

36.

l Matth. 6. 9.

Luke 11. 2.

## Object.

## Answ.

The second thing they object against the whole body of our Assemblies is this: That they communicate together in a false and Idolatrous worship of God, which is polluted with the writings of men, (viz.) With read stinted prayers, Homilies, Catechismes, and such like; which in the 24. page of their refutation, they call the smoake of the bottomlesse pit.

To this Objection we give this answer. First, That it is evident by the Word, that the Church hath used, and might use lawfully in Gods worship, and prayer, a stinted form of words: for we find a form of blessing the people prescribed to the Priests, a forme of confession to be used at the bringing of the first fruits to the Temple prescribed to the people, & A psalme appointed for the Priests, and Levites, to use every Morning. h Another to be used every Sabbath day: i So in the thanksgiving used at the bringing home of the Arke, unto the place prepared for it by David, the Church tyed themselves to the very words of 105. and 96. Psalmes, k and as one Evangelist reporteth, that our Saviour appointed that prayer which he gave to His Disciples to be a patterne to frame all other prayers by. l So the other Evangelist reporteth, that he bad them when they prayed, say, *Our Father, &c.* Which he would never have done, if it had not beene lawfull for us in making those petitions to God, to use those very words which are there prescribed.

Now to that, they object against this, that we never read, the Apostles did use this prescript form: of words in prayer.

We answer, That it is absurd negatively to prove from examples of men, against that which God in His Word so expressely, either commanded, or permitted; for we may as well reason thus: That we doe not reade that the Apostles, or the Church in their time, did baptize Infants. Ergo; They were not then baptized: or thus, We doe not read, that the Apostles did pray, either before, or after they preached, Ergo, They did not; Or thus, Saint Paul did not marry, nor take maintenance from the Corinthians, Ergo he might not lawfully have done it. The most Psalmes, that David made, as they were committed to the Church Musicians; That in singing them, were tied to the very words that David set downe; so they were not sung as Meditations and doctrines for the instruction of the Church, but as prayers unto God. This is evident not onely by the manifold petitions and thanksgivings unto God, that are to be found in them, but by this especially, that they are said to be sung unto the Lord.

And



PART. I.

And as by that which hath beene said, it may appeare that set and prescript formes are lawfull in those prayers and thanksgivings that are used upon ordinary occasions; So it is also evident, that they may bee lawfully used even in those prayers, and thanksgivings, that (being taken up) on extraordinary occasions, doe require an extraordinary, and speciall fervency of the spirit, for which we have the example of our Saviour Christ Himselfe, who used the very same words three times severally, even in that prayer, which hee made with all holy excesse of fervent affection.

Secondly, A stinted and set forme of words is lawfull, even to the extraordinary prayers.

Mat. 26. 42, 44.

Thirdly, It is lawfull to tie our selves (in prayer) even to that forme of words which have beene devised and used by others.

2 Chron. 6. 41, 42.

Psalms. 132. 8. 10.

2 Chron. 5. 13.

Psalms. 136. 1.

Psalms 136. 1.

2 Chron. 20. 31.

2 Chron. 29. 30.

4. A prescript

forme of words

hath beene some

times comman-

ded to be used

in extraordinary

occasions.

Hosea 14. 3.

Isa. 2. 12.

Fourthly, it hath

sometimes beene

prescribed long

before the occa-

sions fell out.

Esa. 12. 3, 4.

1 King. 8. 47.

Daniel 9. 5.

Ier. 33. 11.

Esa. 3. 11.

That also which

they object

against our Ca-

techisines is of

no force, for

first, it is lawfull

to collect out of

the word, and to

teach in order

the principles of

Religion.

And this may lawfully be done, not only in those formes which we frame and devise our selves, but in them also which we finde to have bin used by the good servants of God in former times, upon the like occasions to those that befall us now. So *Salomon* useth, in the Dedication of the Temple, that very Psalme which *David* vowed to use at the bringing of the Arke to his house; and in the bringing of the Tabernacle and holy Vessells into the House of God, he useth the same words of another Psalme. So *Jehosaphat* useth the same words of the same Psalme, in that excellent thanksgiving which he maketh to God. *Hekiah* caused thanks to be given, in the same words unto God, as *David*, and *Asaph* had used before. Yea, this manner of praying, and praising in set and prescript formes of words, even upon extraordinarie occasions, we finde directly commanded sundry times. So the Prophets expressly set forth what words should bee used among the people.

And which is yet more, we finde a set, and prescript form of words to be used in extraordinary occasions, appointed long before that those occasions fell out. So we reade of a forme of thanksgiving, appointed to be used by the Church at Christs coming, and *Salomon*, prescribeth a form of confession, to be used by the Church in captivity, which forme *Daniel* in the name of the Church used. So *Jeremie* appointeth the 136. Psalme to be used by the people, for a forme of thanksgiving, after their returne from captivity, which was also used accordingly by them: whereupon this will follow, that unlesse they can take exception, to the matter of our prayers (which shall afterwards be considered of) they may not blame us for the stinted and prescript forme of prayers we use, and that if we want fervencie of spirit, in our prayers, the fault is to be imputed to the corruption of our owne hearts, and not to the prescript formes we use.

Concerning the Gatechisines used in our Church, we answer; first, It is evident by the Scripture, that the Church hath for the instruction of the people, not only taught, and delivered the holy Scriptures them-

## PART. I.

1 Rom. 2. 10. &  
6, 17.

2 Tim. 1. 13.

Heb. 5. 12. 13.

14. & 6. 1, 2.

Secondly, It is also lawfull to require of the hearers an account which is also thus taught.

Luke 2. 46. 47.

Mat. 13. 36, 51

Mark. 9. 28.

30, 31.

Thirdly the hearer may lawfully give account of the doctrine in the selfe same words wherein it was taught.

Fourthly he may lawfully have copies

of these principles in writing or print.

That ~~viz~~ they object against our formes (*viz*)

that we conceive them not

ourselves, but they are devised

& imposed by others, is also of no moment, for it is

lawfull to use these formes

not only that are in the

word, but such as men have devised, &c.

pag. 304.

selves, and tied themselves in their teaching, to the very words, and frame thereof) but hath also ever had, and used to teach abridgments, summes of their principles of Religion, collected out of the Scriptures, and this wee thinke will be evident to such as in the feare of God and desire to know the truth, shall well weigh and consider these places.

And as the Scripture proveth this warrantable, so reason it selfe, and common experience teacheth, that it is a great help in all knowledge, to have short summes of that we would learne, in our view, and prospect represented to us, and to have that in order taught, that we would bee instructed in. So is the Saylor holpen by his Card, the Traveller by his Map, and the most cunning workman, by his patterne he draweth before he beginneth his worke. So he that teacheth children, beginneth with the Letters; and hee that buildeth an house, with the foundation.

Secondly, It is also evident, that in teaching these principles (as well as in the other kinde of instructions) Christ and his Holy Apostles have beene wont to require of their hearers, that they should resound, and give account of the principles of Religion, thus taught in order, as appeareth by the notation of the Greeke word, *κατὰ λόγον*, which is used in all these places, *Luke 14. Acts 18. 25. 1 Cor 14. 19. Galath. 6. 6.* as also by the practise of the Jewish Church, which our Saviour by his presence approved and by his owne practise also, and which, (following his example) some of the Apostles did.

Thirdly, If Ministers may (as wee have proved) in regard of the particular state of their people, collect such abridgments, and require the people to resound them; then it cannot be unlawfull, for the people to resound the doctrine in the selfe same words, wherein it was taught.

Fourthly, This being so, it cannot but be lawfull, and profitable for the people to have the Catechismes, and summes delivered them in writing, or in print, that they may the better read, and learne them.

Seeing we may have formes, both of prayers and Catechismes, we see not how this can condemne the formes which wee use, *viz*. That in compiling, and collecting them, the invention, and such other gifts of men are used; seeing there is a liberty left to the Church to doe many things, that tend onely to the setting forth of Gods Ordinances, (as themselves confesse) and in the preaching of the Word: and in those prayers which they call conceived praier, the wit, memory, judgment, and such other humane gifts, are lawfully, and necessarily used, especially considering that the peoples understanding, and memory, may bee the better helped, by that they are well acquainted with them by the other.



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If (we may use lawfully (as we see we may) even such formes as were collected by men, and that these formes doe not any way staine or prejudice the fervencie of the spirit, then doubt we not, but these forms that have beene set downe by men of better gifts, may as lawfully bee used of them, who thoroughly conceive the meaning, and truth of them, as those which the Minister deviseth himselfe.

If formes thus devised by men be found to be lawfull and profitable, what sinne can it bee, for the Governours of the Church, to command that such formes bee used; or for us that are perswaded of the lawfulness of them being imposed, unlesse they will say, that therefore it is unlawfull for us to heare the word, receive the Sacraments, beleieve the Trinitie, and all other Articles of the faith; because wee are commanded by the Magistrates so to doe: whereas indeed we ought the rather to doe good things that are agreeable unto the Word, when wee know them to be also commanded by the Christian Magistrate.

Though we are perswaded by the former reason, to think that stinted formes, are so farre from being simply unlawfull, as in that, in the ordinary and generall occasions of the whole Church, they are many times, more fit, then those, that are called conceived prayers. Yet it is well knowne that our Law alloweth, and our preachers, also doe use prayers conceived, which we in some cases, doe judge more fit to stirre up, and expresse the groanes, and sighes of the spirit, then those prayers doe wherein we tie our selves to prescript words.

But why doe wee seeke to justifie our prescript Lyturgie, before these men, who speake as scornefully, and profanely of our conceived prayers, as they can possibly doe of those which wee read? For when *Henry Barrow* had derided and flouted those that use onely read prayers; hee breaketh out into these speeches, in the 37. page of his discovery, that other smooth hypocrites: yet as grosse idolaters, use this, (*viz.*) *the Lords prayer, as a clause, or supply, to their long, and prolix prayers conceived before*, whereby it should seeme, that their hatred to us, (rather then to our corruptions) is so great, as that, whatsoever wee doe will displease them.

Concerning Homilies, this answer wee give; That though wee thinke it is not simply unlawfull, to reade in our Assemblies such Homilies, as are for the matter sound and good: yet in regard of the dangerous inconveniences, that may come, by using them by so many Ministers and Congregations in the Land, doe utterly dislike all publike use of them; as that we wonder that these men are not ashamed to use this as a reason of their separation from the whole Church.

**PART. I.**

Secondlie, It is lawfull for Ministers to use such formes as have beene devised by men of better gifts then themselves.

Thirdlie, It is lawfull to use such good formes as are imposed by authority.

Yet we doe grant that in some cases conceived prayers, are more fit then other.

The reasons they bring against us for Homilies is of no force.

**But**

## PART. I. 2

If to have a  
prescript form  
of Lyturgie  
were Idola-  
trous yet  
might we be  
the true Church  
for all that.

*a Deut. 12. 2.*

*1 King 11. 8, 9*

*1 King 15. 14.*

*2 King 15. 4.*

*2 King 18. 4.*

*2 King 13. 6.*

*f Deut. 5. 8, 9.*

*1 Chro. 28. 10.*

*Revel. 22. 19.*

*Prov. 30. 5, 6.*

*Deut. 4. 32.*

*Revel. 22. 18, 19*

*Matth. 15. 9.*

*Col. 2. 20, 21.*

The reasons  
against all  
formes of Ly-  
turgie are  
weake and set  
downe in the  
43. page of the  
collection of  
slanderous Ar-  
ticles.

*Iohn 4. 23. E*

*Rom. 8. 26.*

*1 Iohn 2. 27.*

*2 Cor. 3. 11, 12*

But what if all this were granted, that the use of our stinted pray-  
ers, Catechismes, and Homilies were Idolatrous, which yet wee have  
proved to be otherwise; will it from thence follow, that we are not the  
true Church? Is this a greater corruption in the worship of God, then  
the retaining of hie places, against which there is so expresse a com-  
mandement, <sup>a</sup> or then the burning Incense to the Brazen Serpent? <sup>b</sup>  
and yet it is evident, that the one of these was retained in the dayes of  
*Asa* and *Azariah* Kings of *Judah*, and the other, even till *Hezekiah*'s  
Reigne: in which time notwithstanding, it is manifest there was a  
true Church in *Judah*.

The testimony of Scripture, which they quote in the page 68. of  
the collection of Letters and Conferences: and in the 144. page of  
their refutations against our prescript Lyturgie, are such as either tend  
generally to the condemning of Idolatry, <sup>f</sup> or such as forbid us to add  
any thing to the Word of God.

To the first sort, we answer; that they have not yet proved our Ly-  
turgie Idolatry. Secondly, if they had, yet cannot they by these te-  
stimonies conclude, that therefore they that use it are not the true  
Church.

To the other sort of Testimonies, this we say; that we adde not our  
Lyturgie unto the Word of God, nor make it of equall authoritie with  
it: neither doe we use it to the same ends, and purposes, that we doe  
the Scripture.

Secondly, Wee doe wonder, with what judgment, or Conscience,  
they can blame us for adding to the word by our Lyturgie, who will at  
no hand allow us to use, as prayers, any of the formes that are set down  
in the Scripture.

The reasons also against all formes of Lyturgie, are fond and weake,  
though they seeme to collect them from the Scriptures, for wee have a-  
bove proved, that God may be worshipped spiritually, and fervently,  
even in that prayer, wherein a set and prescript forme of words are  
used.

Secondly, That this is no good reason, the Apostles are not read, to  
have used any set forme of prayer themselves: or to have prescribed any  
to the Churches, *Ergo*, they did not use, or prescribe any, or *Ergo*, the  
Church might not.

Thirdly, We see not why they may not as strongly reason, the spi-  
rit helpeth our infirmities, and wee have received that anointing, and  
therefore we need not, nor may not use any outward helps, for our con-  
solation and instruction, or for the subduing of our corruptions; as this,  
the spirit helps our infirmities, &c. and we have received that anointing,

*Ergo,*



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*Ergo*, we need not, nor may not use any prescript formes of words, as **PART. I.** helps in our prayers.

**OBJECT. III.**

The third thing they object against the whole bodie of the Church, is this: *That we want that discipline, and order, which Christ in his Testament hath appointed for the government of the Church: for neither have we (say they) the power to binde or to loose; nor those officers by whom the censures of Christ should be exercised; Yea saith, Henry Barrow, in the 160. page of his discoverie; You have not any one thing, order, or administration, according to his Testament. And in the 188. page, such places of Scripture as make expresse mention of Christs discipline, as Rom. 12. 1 Cor. 15. and 12. 2 Cor. 2. Ephes. 4. 2 Thes. 3. and 1 Tim. 5. 1. are not saith he, suffered so much, as to be read in the Church; much lesse to be severely expounded: from these premises, see what a conclusion he in the 27. page of his discovery, inferreth, without the power. (saith hee) and practisef the diligent watch of every Member: but especially of the Elders, the Word of God is made an Idoll, the Sacraments sacriledge unto us, and all things we do, odious and abominable unto the Lord.*

To this third Objection, this answer we give.

First, wher eas the discipline of Christ, consisteth in two things, (*viz.*) what works and duties, Christ would have performed, for the ordering and government of his Church, and by what persons and Officers hee would have these duties exercised: We affirme, that for as much as all these workes, (*viz.*) preaching of the Word, and administration of the Sacraments, the censures of admonition, suspension, excommunication, and provision for the necessitie of the poore, are in many of our Assemblies performed, and by Law ought to be in all, that therefore we cannot justlie be said to be without the discipline of Christ, but rather that we having the discipline of Christ, which is most substantiall, doe want the other, and so exercise it not rightlie, that is to say, not by those Officers, which Christ hath appointed.

Secondly, It is well knowne, that the chiefe works and discipline; namely the preaching of the Word, and administration of the Sacraments, and consequenlie, the principall part of that power, to binde and loose, which Christ gave to his Church, is not only exercised in manie of our Assemblies; but exercised also, by those very Officers which Christ hath appointed for us: the Lawes of our land doe authorize the Minister to staie from the Lords Table, all such as are uncatechised,

E

and

**Object.**

The third Objection against the whole body of our Church, is, that we want Christs Discipline.

**Answer.**

The first part of Christs Discipline which is most substantiall we have. For the works and duties which hee would have performed in the government of his Church, are all one in our assemblies. Discipline not exercised

rightly. Secondly, The chiefe workes of Christs Discipline are exercised with us even by those Officers that he appointed.

## PART. I.

and out of charitie, or any other wise publike offenders, (as appeareth in the Rubrick before the Communion, and in that which is after confirmation.) And from whence else commeth the trouble of many of our Ministers, but from the exercising of this authoritie, even from the suspending of the ungodly from the Sacrament, and stinging their consciences by the preaching of the word?

Thirdly, though the discipline were not exercised at all with us, it could not therefore follow that we have it not.

Fourthly, Though even through ignorance or fearfulness, we were kept from it, yet might we have right and authoritie to use it.

a Ezek. 22. 26.

b 1 Cor. 5. 12.

2 a Chro. 15. 9.

10. & 17. 5. 2

b 2 Chro 19. 8

11.

Ezek 22. 26.

d 1 Cor. 5. 12.

e Acts 8. 12. 19

31.

Acts 2. 41. 42.

8 Acts 13. 43.

14. 11. 21. 23.

Tit. 1. 5.

Thirdly, Though none of our Assemblies did use this power, it followeth not from thence, that we have it not: No more than it doth follow, that the rich churle hath no monie, because he useth none, and that a man therefore hath no authoritie, because hee doth not exercise any.

Fourthly, Admit we were not able (through want of knowledge and courage) to use this power. Yet followeth it not, that therefore wee want the right, and authoritie to use it: For if those Churches which the Prophet reproveth, \* for putting no difference between the holy and prophane, or that which the Apostle blameth, for not putting the incestuous person from among them: had they wanted authoritie, to use this power, how could they justlie have beene reprov'd, for neglecting the exercising thereof?

Lastly, Though it were granted, that we wanted both the exercise of the Churches censures, and some of those Officers, which our Saviour hath appointed to exercise them by: Yet might wee bee a true visible Church notwithstanding: there was a true Church in *Judah*, all the daies of *Asa*, and *Iehosaphat*, \* yet was not the discipline reformed there, till the latter daies of *Iehosaphats* Reigne. \* That also was a true Church, even then when the Apostles found this fault with them, \* the Congregation at *Samaritan* is called a Church before the discipline was established there. And even in *Jerusalem* there was a famous visible Church of Christ long before sundry parts of the discipline (for want whereof they condemne us) were established there, yea it is evident, that by the Apostles themselves diverse Churches were gathered, some good space of time, before the discipline was settled, or exercised, \* by all which is manifest, that how necessary soever those parts of the discipline (which we want) be to the beautie, and well being, or preservation of the Church. Yet are they not necessary to the being thereof, but that a true Church may be without them. And as we may well call him a man, that wanteth not only sundry parts of his body, as an Arme, or a Legge, or Eye, but is also distempered much even in the Braine, and Liver, and heart, and the rest of the vitall parts; so may wee rightly call that a Church, which not only wanteth sundry of those Officers which Christ hath ordained, but hath also even in the ministerie



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of the word, and the profession of the true faith (which are as it were the braine and heart of a true Church) much maimedness and disorder.

PART. I.

The places of Scripture which they alleadge to disprove this which we have said, are unskillfully applyed; for the one of them mentioneth no other ordinary officers but Pastors, and Teachers, which our Church professeth, the other though it proveth there should bee other Officers besides them there named; yet doth it not affirme, that without them there can be no true Church.

In the collection of Letters and conferences, page 69. Ephes. 4. 11, 12 Rom. 12. 8.

OBJECT. IIII.

The fourth thing which they object against the whole body of our Assemblies is this: *That we stand under (as they say) a false and Antichristian government, for that we are directed by, and subject to Canons, Courts, and authoritie of the Bishops which they do not content themselves in the 68. 69. page of their collection of Letters, and conferences to call Popish, and Antichristian, and Egyptian, and Babylonish Yokes, but in regard thereof they say our Assemblies cast out Sathan by the power of Sathan.*

*Object.*

The fourth Objection against the whole body of our Assemblies is, that we stand under the Popish Church government, which reason also is insufficient to warrant their separation.

To this fourth objection we make this answer:

First, Seeing it hath beene already shewed that the discipline which our Church exerciseth, is in substance the same with that which Christ instituted, they cannot with any colour of truth say, that all our Church government is Popish, and Antichristian, but only that it is popishly and corruptly administered.

Secondly, Though it were confessed, that in the callings, and authoritie of the Bishops, there bee diverse things Antichristian; Yet see we not how our Bishops could truly be called Antichrists, or Antichristians; because, first the word when it describeth Antichrist, and teacheth us how to know him, useth to marke him out by his false doctrine. Neither can we find in holy Scripture, any such accounted an Antichrist, or Antichristian, who holding the truth of doctrine, and professing all the fundamentall Articles of the faith, doth swerve either in judgment or practise from that rule which Christ hath given for the discipline of his Church. Now it is evident, that our Bishops both doe, and by the Lawes of our Land ought to hold and teach all doctrines and truths that are fundamentall: Yea some of them have learnedly, and soundly maintained the truth against Hereticks, that have gainsaid it, some have not only by their doctrine and ministerie converted many to the truth, but have suffered persecution also for the Gospel, and though Henry Bar-

*Answer.*

1. The substance of our discipline is Christ, and not Antichrists
- 2 Thes. 10. 21.
- 2 Tim. 4. 1. 3.
- 1 Iohn 2. 22.
- 1 Iohn 4. 3.
- Iohn 7.
- Revel. 13. 8, 16.

## PART. I.

now in the eleventh page of his discoverie call them Pseudo-Martyrs, and run-away professors, yet can hee not prove that they all since their accepting their rooms, renounced, and are fallen from that truth which they then suffered for.

Secondly, Their Hierarchie, and other their corruptions that are charged upon the calling of our Bishops, were rather to bee esteemed as the staires, and way to Antichristianitie, then Antichristianitie it selfe, which is evident by this, that they were in the Church before the Pope (who is the Antichrist, and the chiefe head-link of all Antichristianitie) was revealed.

Thirdly, The Antichristian Bishops hold their preheminance, as from Gods Law, which is unchangeable; Whereas our Bishops since her Majesties Reigne untill this day (for the most part) held their superioritie by no other right, then by the positive Law, which is variable; Yea it appeareth, both by the institution of the Courts of delegates, and by the continuance thereof to this day, that they doe and ought by Law to hold their jurisdiction, not as from God, but as from his Prince.

Thirdly, if they were, yet might we be the true Church.

Thirdly, Admit that both our Bishops, and the government by them exercised were Antichristian, yet might wee that stand in that sort, as we doe, be subject unto them that are the true Church of Christ; it is evident, that to speake properly, the Yoke of Antichrist is only inward and spirituall where the faith and Conscience are enjoined upon paine of damnation to receive other Lawes and worship, then that which God in his word prescribeth, and even to this Yoke, the true Church hath beene often subject, or else the Church of the Jewes even in the dayes of Christ was no true Church, that held themselves bound in conscience to observe sundry traditions of the Elders: In a more large sense those Prelates are called Antichristian, that joyne civill jurisdiction, with Ecclesiasticall, or usurpe more than they ought in externall government, or tyrannously abuse the power committed to their hands; and this Antichristian Yoke also, the true Church hath borne many a time: in the dayes of the Macchabees, there was a true Church among the Jewes, yet did the Priests exercise civill jurisdiction.

Act. 5. 3. 1. &  
20. 1.

Ezek. 34. 4.

Which had not needed if the Church could have suppressed, or withstood them.

There was a true Church, both in *Jeremies*, and *Ezekiels* dayes, which yet did beare this Antichristian Yoke: the authoritie which our Bishops are said to usurpe over the Ministers, and Church, is not worse than that, which *Diotrephes* usurped; for besides that hee sought for an Antichristian preheminance, it is evident that the Church was unable to resist him, and therefore the Apostle purposed himselfe to come and rebuke him. Their own termes they use in this, [*viz.* Egyptian, and Babylo-



*The Church of England is a true Church of Christ.*

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Babylonish Yoke,] shall teach them thus much; for seeing that the *Jewes* remained still the Church of God, even in that bondage that they stood under in *Egypt*, and *Babylon*; why may not wee also remaine God's Church still, notwithstanding the Yoke which wee beare, being nothing so heaveie as that was?

PART I.

OBJECT. V.

The last thing they object against the whole body of our Assemblies, is this: *That we obstinately continue in the aforesaid wants, and corruptions, though we have beene convinced* concerning this point, they have these words, in the 23. page of their refutation; *Wee hold withall that no true Church, or Christian will maintaine any sinne, or error, when it is evidently shewed and convinced to them by the Word of God; much lesse persecute such as reprove and admonish them, as you do.* In the 164. pag. they charge us with wilfull obstinacie, open rejecting, and resisting the truth, &c.

The fifth Objection against the whole body of our Church is that we obstinately continue in the aforesaid wants and corruptions though we have bin duly convinced.

To this reason, we also give this answer.

That neither doe our Assemblies continue in the aforesaid wants and corruptions, neither if they did, should they therefore cease to be a true Church; for,

1. Objection is false and insufficient to warrant their separation for some of our assemblies

First, It is evident, that many Ministers and Congregations, have both by prayer unto God, and all meanes (that have been in their powers to use) testified unto men their earnest desire to have these corruptions removed, and the true discipline established.

have mourned for that which is amisse and by all due meanes sought reformation. Secondly, some maintaine corruptions and oppugne the discipline because they are not yet in their consciences perswaded of the things.

Secondly, The most of them that maintaine the evils that are amongst us, and repugne the reformation which the rest have sought, cannot bee justly charged with wilfull obstinacie, or committing those things wherein their own consciences doe condemne them; for, seeing they professe, and pretend that they are not yet in their judgment perswaded of these things, and the whole conversation of many of them: is, such as gives us just cause to believe them, who dare be so presumptuous as to judge thus of their hearts, and consciences, though hee were sure they have wanted no meanes whereby they might have beene convinced.

Tit. 3. 11.

Considering that it is one thing, to have had the meanes of convincing another thing to be convinced: the former whereof may bee performed to us by men, the other by the Lord only; and that a people, in whom some right meanes of convincing have not been effectually, may as well be the true Church of God, as they that have received and profited by all right meanes, that have beene used for their instruction, and reformation of life.

**PART I.**

Thirdly, Wee have not had so much as the right meanes used to convince us in these things which are in controversie between them and us.

Fourthly, Although wee were all thoroughly convinced, yet have wee not power and warrant from God to redresse publike disorders, and erect the discipline without the consent of the Christian Magistrates.

Godly Princes

Thirdly, We have not yet had the right meanes used to convince us in sundry of those matters, that are in controversie betweene us and them; for prooffe whereof, we referre our selves to the answer, which we will hereafter make unto their articles in their conclusion.

Fourthly, Though not only the right meanes had been used to convict us, but they had also so farre prevailed with us, that in judgment we saw the truth (which they say is not practised amongst us) and in heart did affect it; yet would this sufficiently cleere us from the crime of wilfull obstinacie, that wee have not power without the consent and permission of Christian Magistrates (under whom we live, by whose meanes we enjoy so many great benefits, and whom if wee should thus farre provoke (we should evidently hazzard the losse of those things wherein the very life and being of a visible Church consisteth,) either to remove the corruptions that remaine amongst us, or to establish those Church orders which wee want; for although we doubt not but the whole truth of Christs doctrine, may be lawfully taught (though all the Magistrates in the world gaine-say it) and practised also so farre forth by every Christian, as the bounds of his particular calling permits, and that it is the Magistrates principall honour, in the sight of God, and man, to yeeld and submit himselfe to the instructions, reproofes, and censures of the Church, so far forth, as they are agreeable to the Word of God, who is Lord of Lords, and King of Kings: Yet cannot we not see good reason to perswade us, that the Church ought, or may either pull downe, corrupt Church government, or erect the right discipline, not onely without, but contrary to the likeing of Christian Magistrates.

Thus much we finde in the Word of God.

First, That in those publicke reformations of the Church, which the word commenderh, the Christian and godly Princes were ever the principall actors.

Secondly, That for the want of publicke Reformation, the Magistrate is every where blamed, and no where the Church, for ought we can find: oft are the Priests, and people blamed for erecting and practising Idolatry, but never for that they plucked it not downe, when their Princes had set them up: Neither can wee finde whether ever the Church under a Christian Magistrate, was by any Prophet, either commanded to deale (otherwise then by perswasion) in publicke Reformation, when the Magistrate neglected it; or reproved for the contrarie.

To that which they were wont to say; then the Apostles were much to blame, who in erecting the Church government, never waited for, nor sought the Magistrates leave, and good liking? Wee answer, that



that though without the Magistrates leave they did it. Yet not contrary to his liking, or when he opposed his authority directly, and inhibited it, they never erected the discipline, when there was so direct an opposition made against it by the civil Magistrates.

Secondly, If it could be proved that the Apostles did so then, yet would it not follow, that we also may do so now; for neither was the Heathen Magistrate altogether so much to be respected by the Church as the Christian Magistrate is; neither have our Ministers, and people, now so full and absolute a power, to pull downe, and set up orders in the Church, as the Apostles (those wise Master builders) had.

Lastly, though this were all proved, that our Assemblies are thoroughly convinced in these points, and that we having power to reforme that which is amisse, doe yet voluntarily continue in those wants, and corruptions, yet might we be the true Churches of Christ, notwithstanding; for as true faith in Christ, not morall obedience, is that which giveth life, and being to every true member of the Church, so the profession of true faith in Christ, rather than obedience, is that which giveth the life, and being to a visible Assembly.

So wee read that many upon their profession of faith were baptized and incorporated into the Church. So that which made the *Romans* a true Church in the judgment of *Paul*, was, that their faith was published throughout the world. And generally, that which made the *Gentiles* (to whom hee preached) a true Church, was that they gave obedience of faith, neither doe wee see what difference they will make betwixt the covenant of workes, and the covenant of grace, if they hold obedience to the Commandements of God, necessary to the life and first being of a true Christian Church.

And as a wife ceaseth not to be a wife, though in many things shee cease to be wilfully disobedient to her husband, unlesse she sin, either by desertion, or whoredom, and be divorced. So neither the Church ceaseth to be the Church, and Spouse of Christ, till she be both sufficiently convinced of Atheisme, or Idolatry, and be divorced also, the Lord taking from her His Word, and Sacraments, and all other his spiritnall Jewells, and Ornaments; In the third Chapter of *Jeremy*, both *Israel*, and *Judah*, were charged with Idolatry, and yet must we needs confesse, that they still continued the true Church of God, unlesse wee will say, there was at that time, no true visible Church in the world, which was most absurd to affirme. So the *Corinthians* being in the first Epistle, convinced of the sinne of Idolatry, and other finnes, the Church remaining in them, as appeareth in the second Epistle, did yet continue to be the true Church of God, notwithstanding, and so are called in the

same

Fifthly, though we did voluntarily continue in those knowne wants & corruptions having power to redresse them; yet might we be the true Church notwithstanding.

a *Acts* 8. 12, 13.  
b *Rom.* 1. 8.  
c *Rom.* 1. 5.

d *1 Cor.* 10. 14.  
e *2 Cor.* 6. 14.  
f *12, 21, 13, 2*  
g *2 Cor.* 1. 1.

**PART I.** same Epistle; That which *Henry Barrow* in the 94. page of their refutation exculeth this Church by, (*viz.*) that it was orderly gathered, and established, may as well bee alleadged for our Assemblies, as for the Church of *Cor.* as, we hope, may appeare by that which hath been above said in our Answer to the first Objection they make against the whole body of our Church; He that was once a brother, though he persist in his sinnes, he hath beene convinced of, not by one brother only, but by two or three, yea though he commit some presumptuous sinnes, ceaseth not to bee a brother notwithstanding; how much lesse, shall a Church cease to be a true Church, because it hath been convinced of some grosse corruptions, by one, or some few?

*Matth.* 18. 15.

16.

*b psalm* 19.

*c 2 Kings* 1. 3.

*e* 15. 3.

*d 2 Chron.* 36. 22

*Ezra* 2. 2.

The high places were continued in *Israel*, and *Judah*, and that under the Reigne of sundry good Kings; notwithstanding the reproofe of many Prophets. Yet were they of *Israel*, and *Judah*, accounted the Church still; neither did the Prophets cease, to communicate with them. Neither would those that remained in *Babylon* after the Proclamation of *Cyrus* (which was also the Commandement of God) <sup>d</sup> to returne, thrust out of the account of the Church, as appeareth by the communion of them, with the Church of *Jerusalem*, and the bookes of *Ezra*, and *Nehemiah*, notwithstanding, partly in feare of the danger, partly in a love of the commoditie, which they settled themselves in, during the captivitie, they did not build the Temple in person, but only sent mony for the building.

*Philip.* 3. 17.

Lastly, the Apostle setteth downe a Rule, which is directly contrary to this fourth Article of their first exception in these words; *Let us therefore as many as are perfect, bee thus minded, and if in any thing, ye be otherwise minded, God shall reveale the same unto you; Nevertheless, whereto we have already attained, let us walke by the same rule, that we may mind the same thing, whereby it appeareth, that with those who hold the foundation, wee both may, and ought to hold and joyne our selves in the things, wherein we are agreed, notwithstanding our differences in those things that are not fundamentall. By all which it is manifest how false, and dangerous a doctrine, that is, which *Henry Barrow* in the 28. page of his discovery affirmeth, that presumptuous sinne, with obstinacie joyned thereunto, breaketh the covenant with God; if he had said, it giveth the Lord just cause to cast us off, and to make void that covenant whereby hee had bound himselfe unto us, wee would have consented. But that the everlasting covenant of God, is utterly broken by a presumptuous sinne committed with obstinacie, if wee should grant, wee should condemne the generation of the just, and darken much the glory of Gods Mercie, who is constant in love towards those, whom he*  
hath



hath receaved into covenant, even though they bee many times uponstant and unfaithfull unto him. PART. II.

And even as an Husband, or wife, ceaseth not presently to bee an Husband, or wife, when they have committed adulterie, till by just divorce they bee separated, so it is in this case as wee have above said.



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# Wee have a true Ministerie IN ENGLAND.

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## II. EXCEPTION.



The second generall exception is against the Ministry of our Church, which they affirme to be false, and Antichristian. Concerning which, they have these words, in the page 146. and 147. of their refutation, we have perused all this rable of the ministerie, of the Church of England, and have not found any one of them right, or almost, in any point, according to the right Rules of Christs Testament, they are all strangers there, they be-  
F long

**PART II.** long not to Christ's body, His Church; neither are they knit as members to the Head. And in the 147. page of the same book, they further say, that our Ministerie is such as can have no promise, or blessing from God, misleadg moreover, that the wayes of the false Church, and Ministry are the wayes of death, and have no promise of salvation. And in the 147. page, they have these words; Out of the smoake of the Bottomlesse pit, all their Ministers come, when the fallen starre, Antichrist had the Key thereof given him; to his Kingdome, the false Church, they have alwayes belonged, alwayes served him in his severall shapes, they have bin alwayes knit to him, as members to the head; from him, and not from Christ, wee all see with our bodily eyes, that the Church of England hath received them. And in the 158. page of the same book, they conclude thus. The keeping of these offices, cannot now belong unto, or serve in Christs Kingdome: His Church neither, be knit unto Christ as the Head. But as the Holy Ghost witnesseth of them, they have a King over them, the Angell of the bottomlesse pit, whose name is in Hebrew, Abaddon; and in Greeke, Apollion; as in all languages, and places, they discover.

## ANSWER.

But it appeareth that our Ministry is holy and lawfull, because the true Church hath received and approved our doctrine.

John 10. 3, 5.

Ephes. 4. 11, 12.

1 John 4. 6.

2. Many have bin effectually called by our Ministerie.

And this reason taken from the force of our Ministry, and hath force to prove the lawfulness of it.

**T**Hat wee have a true Ministerie in this Land, it may evidently appeare by these reasons.

A true Church (such as we have proved ours to be in our answer, to their first exception) could neither have received our doctrine at the first, nor proved it so long, nor have beene continued, nourished, and built up by it: had not wee beene the true faithfull Ministers of Christ.

Secondly, It is evident, that many have beene brought (by our Ministry) to saving knowledge, faith, and reformation of life. For prooffe whereof, wee appeale, first, to their owne consciences, out of which wee desire them to answer us, as in the presence of Almighty God.

Secondly, By the manifest differences, that may bee noted betwixt those that have beene taught by a learned Ministerie, and those that have had none; who yet should bee in judgement, and affection, as good or better than the other, if the Ministerie, under which the other lived, were not true and lawfull.

That this reason taken from the fruit of our labours, is sufficient to prove wee are the true Ministers of God; As appeareth in this.

1. That



1. That the Lord in his most holy Word, maketh this the most proper note of such ministerie, as is according to his owne heart. **PART II.**

Secondly, In that the ministerie is oft justified, and proved to be of God, by this reason; So that our Saviour Christ proveth Himselfe, to be the true Messiah, by doing the workes of the Messiah; <sup>c 1er. 3. 15 & 23, 31.</sup> so may wee prove our selves true Ministers, by doing the workes of God, His Ministers. <sup>Iohn 10. 25. d Eps 4. 11, 12 Rom. 10. 14, 15.</sup>

To that which they object against this reason, (*viz.*) that there by the Popish Church and Ministerie may be justified, as well as ours, seeing that many have beene converted, by private conference, and reading, and by domestick preaching, and exhortations, without a publicke Church-calling? <sup>2 Cor. 9. 1, 2. Rom. 15. 17, 18. 1 Thes 1. 1, 9. Mat. 11. 1, 6. Iohn 5. 3, 6.</sup>

We answer, that though the Lord hath beene often wont, heretofore, and is able still to convert soules by private meanes, and such as are extraordinary. Yet cannot it be proved, that any have beene converted usually, or that publicke Congregations have been gathered, and builded up by any private interpretations, and application of the Scriptures, but by such only as hath been used by a lawfull ministerie. And whereas *Henry Barrow* excepteth further, p. 152. and 153. and of his refutation, that this argueth only true doctrine, and not a true Ministerie; we answer, <sup>Notwithstanding that it is objected of other meanes.</sup>

First, That thereby he justifieth our doctrine, which elsewhere, he generally condemneth.

Secondly, That he affirmeth only, that true doctrine without a true ministerie, doth ordinarily convert men: but proveth it not, nor indeed was able to prove it: as shall hereafter appeare, in the answer wee make to the second Article of their consequence.

*But our Ministers have no promise of blessing in their teaching (say they) and therefore, neither may they lawfully teach, nor the people heare them?*

To this we answer, First, That Gods Ministers have lawfully taught when they have not only wanted the promise, that their labour should doe that people good, whom they did teach, but received assurance of the contrary. <sup>Ezech. 3. 2, 7.</sup>

Secondly, That the people have lawfully heard, and hearkened to teachers, that have come unto them, when they (as being utterly ignorant and unacquainted with Gods promises) had no assurance to their consciences, that God had promised a blessing to their hearing. <sup>Jonah 3. 4, 5.</sup>

## PART II.

## Objection first.

Their first objection against our ministers is, that the office whereunto our Ministers were called is Antichristian, which is false & slanderous: for the office and duties whereunto we are called, are the very same which the word prescribeth, not those that popish Priests are called unto.

Though some popish Priests are allowed to exercise the Ministerie without any new Ordination.

**T**He first thing they object against our Ministers, Is, that the Office whereunto our ministerie is called, is not that which Christ hath Ordained, but that which Antichrist calleth his Priests unto: Concerning these points, these are their words, in the 158. page of their refutation: *They have served in, and belonged unto Antichrist, even the Popes Kingdome and Throne, the false Church, with all the abominable Idolatrie therein.*

## ANSWER. I.

To which their Objection, we give this answer.

The preaching of the whole truth of Gods Word, and nothing but it; the administration of the Sacraments, and of publicke prayer, as they are all the parts of the Ministers Office prescribed in the word, so are they all appointed to our Ministers by the Law.

And for so much, as there is no Priest-hood in the Popish Church, that is not ordained to offer that Idolatrous sacrifice of the Masse, or that was ever called unto, and necessarily enjoined those duties of ministry that are required of us. Wee see not with what truth our brethren can say that our Office is the same, which Antichrist calleth his Priests unto.

And if our Office bee the same which Antichrist hath ordained, how falleth it out, that the Papists give a new ordination, to such as having had that which our Church giveth, doe in Apostacie shrink unto them.

*And if it be objected, that our Church admitteth such as were ordained by Antichrist without any new ordination, whereby appeareth, that our office and theirs is all one? we answer.*

First, That though they have no other ordination, yet in more essentiall parts of their outward calling unto the Ministry, there are so many differences to be observed, in the practise of our Church, that no indifferent man can thinke, we judge the calling, that any man hath had in popery, to be sufficient for exercise of their Ministerie in our Church.

Secondly, The receaving of some into the Ministerie, that have bin popish



popish Priests, without new ordination, as we take it to be a grievous corruption, and such as wee will by no meanes seeke to justifie, so wee thinke it cannot by any shew of good reason, be alledged to prove that the calling which all our Ministers have, is the very same which the Popish Priests exercise; but onely to shew either the outward calling, which some of our Ministers exercise is the very same with that of the popish Priests, or (at the most) that some chiefe Governours in the Church doe in their judgement, hold that there is no new Ordination, to bee required in such a case, both which if wee should grant, yet had they granted nothing at all in the question, that is betwixt us.

The first reason whereby they would prove that office, whereunto our Ministers are called, is not that which Christ hath ordained, but that whereunto Antichrist hath called his Priests is, That we are called unto such a Deaconship as is not according unto Christs Testament, but Popish and Antichristian? Whereunto we answer.

1. That if the Deaconship and Priest-hood (*as they terme it*) bee taken by us both at once, as usually they are, then we are enabled to doe whatsoever a Minister of the Gospell may doe of himselfe, without the assistance of the Eldership, and so the error that is committed resteth in the forme and ceremony only, not in the matter it selfe.

Secondly, though it were indeed to be wished, that every office in the Church were called by the proper name which the Scripture giveth it; Yet if the Church give a wrong name to a right and lawfull office, the office is not therefore to bee refused, much lesse, is the power to preach the word, and to administer the one of the Sacraments, therefore to bee refused, because it is given by the name of the Deacons Office, considering that although in the strict, and most proper sence, the Scripture calleth them Deacons, to whom, the Office of caring for the poore is committed; yet sometimes also all that labour in the word are comprehended under this name, and the ministry of the word, is called a Deaconship.

Thirdly, If it be objected, that our Deaconship, is neither approved nor mentioned in the Scripture, because it restraineth us from dealing with the one Sacrament, and so separateth those things, which God hath coupled?

Wee answer, That this can bee no reason against our Ministers, because when they are made Deacons, they are not called to do any thing that is unlawfull, but only cut short for a time and restrained from some thing, which they may or ought to doe, much lesse can it bee alledged against all our Ministers, because many of us (*as it is above said*) were made both Deacons, and Priests, (*as they speake fondly*) in one day, and

The first reason against our office is, that we all receive one Antichristian Deaconship, which hath not force to condemne our office, seeing under the name of Priest and Deacon, many receive at one time, the full power of ministerie.

Philip. 1. 1.  
1 Tim. 3. 8.  
διακονος.  
Ephes. 3. 7.  
Col. 1. 7, 23.  
1 Tim. 4. 6.  
διακονια.  
Acts 1. 17, 25,  
6. 4. & 12.  
25. & 20, 24.  
Rom. 11. 13, 16.  
Cor. 12. 5.

Thirdly, Although he that is called to be a Deacon be restrained from some worke that belongs to a Minister, yet is he not called to doe ought that is unlawfull.

## PART. II.

The second reason against our office (*viz*) this we be called by such names as are popish, is fond & insufficient. For the name Priest though not simply unlawful, yet in our Churches judged unfit to be given unto the Ministers of the Gospell. Bishop *Horne* against *Fek-ham*, fol. 95. & fol. 111.

Thirdly, If all were called by popish names, yet might wee be true Ministers.

Fourthly, Especially seeing they are imposed upon us, & we delight not in them.

*Gen* 41. 45.  
*Dan* 1. 7, 8.  
Fifthly Our Doctrine may bee good though wee were all called by, and did delight in those names.

*Math* 23. 2.  
Their third reason that we are called to read stinted & imposed prayers.

to tooke the full power and authoritie of ministry without any such separation, or many as is here objected.

Their second reason, against our office and function is; *That wee are not knowne by the right names that in the Word are given to the Ministers of Christ, but by such names as have bene devised and given by the Papists, as Priest, Pa-son, Vicar and Curate, &c.*

To which we answer, first, Concerning the name Priest, although we thinke, that at the first, it was well enough applied to the Preachers of the Word, because it was derived from the Greeke Word, *πρεσβυτερος*, that signifies an Elder. Yet because it is used now by the prophane, as a terme of scorne, and hath a long time, both by Papists, and others, been by common custome abused, and appropriated to such as do sacrifice, therefore not only the most of our people refuse to call us by that name but even some, who have been chiefe Governours of our Church, have judged it unfit to be given unto the Ministers of the Gospell.

Secondly, It is well knowne, not only that many of our Ministers are usually called by such names, as the Scripture giveth: but also that the Law of the Land (in the book of consecration) giveth us the name of Pastors, Teachers and Rectors.

Thirdly, Though the names objected against us, have bene used by the Papists, and therefore are very unfit to bee given to the Ministers of the Gospell. Yet see we not, that either by their originall, or use, they have any such contagion in them, as should poyson and infect all the offices, and duties whereunto they are applied.

Fourthly, Though these names were of themselves, of Antichristian originall and use. Yet if they be imposed upon any such as take no pleasure in them, we see not how they can any whit more pollute them, and their offices, then *Ioseph*, and *Daniel*, were polluted by Heathenish and Idolatrous names that were given them, or than private Christians, are made the worse, by the odious termes of Precisians, Puritans, and Martinists, or then our brethren themselves, are by the names of Brownists, and Barrowists, which they so usually are called by, and so much dislike.

Fifthly, If neither the Law, nor the people, did give us any other names then such as are popish, and we also did glory in them our selves. Yet makes this nothing to the condemnation of our office, and doctrine, seeing, that though the name of Pharisee were not of divine institution, Yet Christ Himselfe giveth approbation, to the office of preaching, which they exercised.

Their third reason against our office and function, is, *That we are called to read stinted prayers, that are devised, and imposed by men:* Concerning which, they say, page 62. of their discovery, to the Booke of



common prayers, all the Priests of the Land are sworn to use it in manner and forme prescribed, and in this booke is included the whole form and substance of their ministerie, and in the 63. page, the booke of common prayer is the very ground worke of their faith, Church and Ministerie, and in place to them, of the Word of God. And in the 64. page, the Word of God may not be taught, but when this booke hath first bene read, and hath had the preheminance.

To all which wee give this answer; First, that a set, and prescript forme of prayer, may lawfully be used, as we have proved already in our answer to their second objection against our Church.

Secondly, If to have a prescript forme of prayer is lawfull in it selfe, we see not how this should make it unlawfull, that it is prescribed by the Church, authorized by the Christian Magistrate, for which we also referre our selves to that answer, wee have already given to their second Objection against our Church.

Is also insufficient for a prescript forme of prayer is lawfull. Secondly, even though it be imposed.

Thirdly, though that by statute, the Ministers bee commanded to read prayer; Yet doe we denie that is enjoined, as any essentiall part of our office, seeing that in the forme of ordination, appointed by Law, there is no such thing required of us, but we are there only charged with the preaching of the Word, prayer, and administration of the Sacraments, and discipline of Christ. And that statute which ratifieth the Communion booke, respecteth not the substance of our Office, but order onely and uniformitie: Neither doth any Law of our Land deny him, to be a true and lawfull Minister, which preacheth the word aright though he never reade prayers according to that booke. Whereof the practise of our Church is a sufficient prooffe, wherein there are many Ministers allowed, that never medled with that booke, and many both Schoole-Masters and others, by the Bishops are permitted to reade it publickely, though they be not in the account of Ministers; And which is more, private men may (by Statute) reade it in their private houses: All which proveth evidently the reading of the Booke of Common Prayer, is not taken to be of the substance of our ministerie, nor absolutely necessary, to the being of a Minister in our Church. And therefore we cannot but wonder to read those accusations (which are so notoriously known to be false and slanderous) in their writings who pretend such love to sinceritie, and are so sharpe censurers, even of the secret faults of other men.

Their fourth reason (viz.) that wee are called to read ungodly prayers is also insufficient, for 1. We have Ministers that read none of those prayers that for matter or forme can be proved ungodly.

Their fourth reason against the office we exercise, is, *That wee are called to reade ungodly prayers?* whereunto we answer.

First, It is most cleare that many Ministers in our Church, use not to reade any of those prayers, which you account, for the matter ungodly, and

PART II. and that therefore this can bee no good reason, against all our Ministers.

Secondly, none  
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dination called  
and enjoined  
to read such.  
2 Kings 16. 11.

Secondly, If all did use to read them; Yet are they not in their Ordination called to read them (as hath beene above proved) so that if they read them, the fault is in them, and not in the office they exercise.

Thirdly, If they were enjoined to read ungodly prayers, and did accordingly read them, this cannot make their Ministerie voyd, or Antichristian, for then *Uriah* should have beene no Priest, for that he made an Alter at Jerusalem, like that in all points, which was at *Damascus*: whereas it is evident, that he continued the Priest of the Lord still: Notwithstanding that great fault which was beyond all comparison greater than this, that is in question.

Their fift reason against our office is, *That We are called to read, Homilies, and Injunctions*, and whereunto we answer.

First, That neither do the most of our Ministers read Homilies; Neither doth any law of the Land require, that Preachers should read them.

Secondly, If Law did enioyne them to all, and all did read them; yet are they not enjoined in our ordination, nor accounted by Law as substantiall parts of our office, neither is their any doubt made in our Land (no not by them that doe presse the precise observation of Law in this point) whether he be a lawfull Minister, who doth not read, either Homilies, or Injunctions.

Their sixth reason against our office is, *That We are called to marry, burie, and Church women*. To which also we answer.

First, That it is no part of our office (whereunto in ordination we are called) to doe these things.

Secondly, as the Ministers use to blesse the Marriages, that are made in our Land, so make we no doubt, but that it is lawfull and fit (as a matter not of substance, but of good order) that they should not doe it, for as it is necessary that this ordinance of God should be sanctified, by the Word, and prayer, so it cannot bee inconvenient, that the Word and prayer, whereby it is sanctified, should be administered by him, who in a speciall sort is appointed of God to be the steward, and disposer of all his mysteries, and to whom in his ministeriall actions, greater promises are made than to any other man: though hee doe the very same thing. And seeing that in these dayes it preventeth many dangerous inconveniences, to have marriages blest in the publike congregations, who can be thought so fit to speake in the congregation, and to bee the mouth, either of the Lord to the people, or of the people unto God, as is the Minister?

That which *Henry Barr* objecteth in the 123. page of his discovery; *That he ever tooke Marriage for an Ordinance, and an action of the*  
second



*second table, and seeth not why we may not as well set up the tables, of the money changers, or bring in any other civill matters or chaffaire, as this into our Church, is easily answered;* for though marriages be a civill action, yet is not the blessing of it, by the word, and prayer civill: And as the Magistrates may have a hand in those actions, that are Ecclesiasticall and belonging to the first Table, (even by *Henry Barrowes* owne confession, in the 85. page of the same booke) so may the Minister have a hand in those actions that are civill, and belonging to the second Table. And though Marriages receive life and being, from the contract that is made by mutuall consent of parties, and Parents privately (which is the cause why we doe thereupon according to the Scriptures, account them man and wife, before they have lyen together) yet doth this adde much to the seemlinesse and beautie of that holy ordinance, when it is thus made knowne, and rightly ratified in the congregation.

Concerning Churching of women, we answer: That many of our Ministers doe upon a just dislike of the forme prescribed in the booke, and upon feare of nourishing the great superstition (that the people for the most part have put in that custome) forbear to use any particular, and personall forme of thanksgiving, at that time and occasion: And yet wee see not how it should simply, be unlawfull, (though very inconvenient) to use some form of thanksgiving, at that time even with speciall mention of that occasion, or how our ministerie should be made void, and Antichristian by doing so, besides that, the booke it selfe tieth no Minister to the forme prescribed, but leaveth it to his discretion to use it, or any other, as that case or occasion requireth.

Concerning burials, we answer.

First, That many of our Ministers are knowne to refuse the forme of buriall prescribed in the booke.

Secondly, That a Christian Minister may (for the honour and seemlinesse of Christian buriall) accompany, as a Christian, with the rest of the Neighbours, the body of Christians departed unto the grave.

Thirdly, if the minister use some few words of comfort and exhortation at that time; Yea even in that forme that the booke prescribeth, though it may prove inconvenient, and offensive; Yet is there no such impietie in that action, that should make his ministerie void, or Antichristian.

Their seventh reason against our office is, *That we are called to use Antichristian Ceremonies?* whereunto we make this answer. That the Ceremonies wherein opinion of Holinesse is, or hath beene put, many of our Ministers have cast off, so that this reason maketh nothing to justify separation from all our Church Assemblies.

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Secondly,

## PART II.

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2 Chron 20 33

1 King. 2. 5.

3. Though we

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Galath. 4 9.

2 Kings 14. 4.

Fourthly, Spe-

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Objection a-

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ment.

Refusa. p. 127.

Secondly, Many that use sundry of these Ceremonies doe it, because either they judge them things indifferent and such, as whereunto the Law of Christian charitie, and the tender regard to the weakenesse of the people doth (as they thinke) binde them, following therein, the direction of the Word, or else they tollerate them as burdens, which it lieth not in them to remove, being laid upon them by the determination of the Magistrate, and custome of the Church: And seeing that they doe in judgement, and affection, unfainedly dislike that which either through humane infirmities, or in Christian wisdom, and to prevent more dangerous inconveniences) they are enforced to beare with. Wee see not, why they may not bee accounted the true Ministers of Christ, notwithstanding they use these inconvenient Ceremonies, as well as *Paul* might be judged to be a good Christian, though he sometimes did that evill, which he hated, and *Iehosaphat* a good King, though hee incurred the high places to continue in *Judah* all the time of his government, because hee was not able to abolish them. And *David* though he suffered *Joab* to live many dayes, after he had committed most unnaturall murder because hee was not able without manifest danger to his state to cut him off.

Thirdly, the use of the most unlawfull ceremonies that are amongst us, is not of force to make our Ministerie void, and Antichristian, or our Church. for the Galathians were still a true Church, though they had received even those impotent, and beggerly rudiments, which they had once cast off; much more wee, which cannot bee said to have resumed them, as being never yet freed from the bondage of them, so was there still a true Church in *Judah* when the hill alters, and high places were continued there, which yet was a greater corruption in the worship of God, then the ceremonies whereof question is made, can possibly be accounted.

Fourthly, It is no part of our office whereunto we are in ordination called, to use any ceremonies as hath beene shewed before.

The second thing they object against our Ministerie is, *That the manner of our entrance into the aforesaid office and calling is Antichristian, and not according to Gods Ordinance?*

Whereunto wee answer: First, that the people may lawfully accept us to bee true Ministers, whom the Church so esteemeth, though they cannot see how we first entred. And that by no commandement, or example in the Word, they are bound to enquire there-into. For further prooffe whereof, we referre our selves unto the answer which wee have made to their first Objection, against the whole body of our Church.

Secondly, Though none of those Rules which Christ his Testament hath



hath set downe for the calling, and ordaining of our Ministerie, can be wanting without a blemish, and maine to the calling: And consequently they should all of them be carefully sought for, both by Minister and people, yet may some of them be wanting, without losse of the life, and being of the calling: Neither is that true which they affirme; *That whatsoever Minister hath not a true, and right calling, in all points, though the office whereunto hee be called, be a true office, is no true Minister, but an usurper, an intruder, a thiefe, and a murderer.* For first, whatsoever is of the being, and substance of the calling to the ministerie, hath beene common to all true and lawfull Ministers, that ever were in the Church, as well as the substance of the Sacraments, and discipline, and whole Religion, hath ever beene one, and the same, in all places, and at all times; whereas it is cleere, that some of the rules prescribed for the outward calling in the New Testament, have not bin alwayes in use, and practise throughout Gods Church, no not in such ministries as the Word hath given testimonie to; for prooffe whereof may be alleadged the calling, that those Levites, and Preachers exercised, whereof there is mention made, *2 Chron. 17. 7, 9.* For as in diverse other parts of Gods service, the omitting, and swerving from sundry of Gods holy Ordinances prescribed in the word, maketh not the action it selfe void and unlawfull (as is evident by that one example, *2 Chron. 30. 26, 17, 18, 19*) so the want and swerving from some rules prescribed, for the outward calling of the Ministers, cannot be of force sufficient to make their calling void, and unlawfull.

Thirdly, Though our entrance were according to some of Antichrists Canons, yet would not that prove that our ministerie is Antichristian; for further prooffe whereof, wee referre our selves to that answer wee have made to the fourth Objection against the whole body of our Church.

Their first reason against our entrance is; *That wee are not chosen, by that people, over whom wee are set, or approved by an Eldership*

Whereunto we give this answer. First, that their be sundry of our Ministers in our Church, that have beene in times past chosen by a faithfull people; and ordained by a true Eldership, to the worke of the ministerie, at *Amwerp, Geneva, Middlebarough, Flushing, Storde, Gernsey.*

Against whom if this be objected, *That they were not thus called, to any of our Parish Assemblies?* Wee desire to know by what warrant they can bee accounted to be no Ministers now, that have given no just cause of deprivation, since the time they were to sufficiently called to the ministry.

Thirdly, Our entrance might be lawfull though in some points it were according to some Canons of Antichrist.

Their first reason whereby they condemne our entrance, (*22.*) that we were not elect by the people, nor approved by the Eldership, is of no force.

## PART II.

Secondly, man-  
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word requireth

Secondly, the most of such Preachers, as have stood for the cause of Reformation have the very same outward election, and ordination in substance which the word prescribeth; for first, their are before their entrance, sufficient meanes used to know and finde what gifts are in them by disputations, and other exercises in divinitie.

Secondly, their gifts are approved by the judgement of sundry learned men of the Colledges, and places wherein, and whereabout they have beene trained up.

Thirdly, the faithfull that are in those Congregations, where they are placed doe either desire them, or gladly receive them, or at the least by not taking exception to them do even by their silence, consent to their entrance, or by submitting themselves willingly to their godly directions in all things, and profitting in knowledge and Reformation of life by their labours, doe manifestly approve of them, and set a scale unto their ministerie, whereof this may serve for an evident prooffe, that many Assemblies have both made an earnest suite for sundry Ministers before their first comming to them; And when they have beene molested afterwards.

And seeing the right that Patrons now have, was given them at first by the peoples free consent (though ignorantly, and unlawfully as wee are perswaded) we see not why the choise that the Patron maketh, may not be accounted the choice of the people, as well as the acts done by the Knights, and Burgesses of the Parliament, are deemed the acts of the whole commons, by whom they were deputed; It is evident that by the Law mentioned, *Numb. 30. 8.* that the silence of the husband, or parent that testified not his dislike to the vow which hee understood was made by his wife, or child, made the said vow of as much force, as if his consent had beene required and given, so it is judged in this case of the peoples silence, in accepting of their Ministers.

Thirdly, the Law it selfe requireth that wee should have the same election and ordination in substance which the Word of God prescribeth, for by the Law; First, none should be made Minister, but at the same time also he should be appointed to some certaine charge.

Secondly, That when any Ministers are to be made, there should be knowledge given thereof, and that in so publike place and manner, that even the people, over whom any Minister is to be set, may know it, and be admitted, to take any just exception, they can either to his doctrine, or life.

Thirdly, There may be some entrance into the Ministerie in substance sufficient, where the people at first have not made election, nor their consent been required at all: as in case where the people have not know-  
ledge



ledge of their right, or having known it have not been suffered to use it; But yet have afterwards yeelded themselves subject thereunto, as also in the case aforesaid, *Numbers 30. 8.* for further prooffe whereof, we refer our selves to the answer we have given, unto that which they object in generall against our entrance.

Fourthly, Concerning ordination by Eldership, this wee answer in particular: First, that unlesse the eldership be held so essentiall a thing, that there can be no true Church without it (which we are well assured of that our brethren themselves, and all that have any knowledge will denie) ordination by the eldership cannot be absolutely necessary, albeit in the settled government of a Church, we hold it of the essence of the calling of a Minister, that we have the substance of the ordination appointed in the Word.

Fifthly, That as in times past; so now also there may be in some places such an estate of the Church, as wherein no manner of ordination and investing of Ministers, hath been, or could be used in the giving of an entrance into the Ministerie: And though where it may be conveniently had, we hold it fit that the weaknesse of the peoples judgement in their choise of their Minister, should be supported by the discreet knowledge of the Ministers and Elders that are about them; Yet where it cannot be conveniently had (as in places where the Gospel is newly planted, and far removed from other Churches already established) there that (amongst other considerations) the course of the Gospel should not be stayed, till ordination be fetched from farre countreys; the Lord himselfe oftentimes supplieth the places of the Ministers and Elders, and layeth on his hands: such evidence of gifts and graces proper for the Ministry, as not onely the Church doth willingly acknowledge; but the enemies also will they will they, are in their consciences convinced to be divine and excellent.

And seeing it is evident that neither the Prophets under the law, nor many worthy Ministers that God hath raised up since the time of the Gospel, had ever before their entrance into the Ministry, their gifts solemnly approved or been ordained.

Our Brethren must needs grant that this kinde of ordination is not simply or absolutely necessary to the being of a Minister.

To which also this may be added, that our Saviour in giving notice whereby the true Pastor should be discerned from the false, nameth only these, *viz.* that he enter himselfe, and lead the people in and out by that dore.

## PART II.

Secondly, that the people of God agree with him and consent to his Ministerie.

Thirdly, that the Porter (the holy Ghost) open the hearts of the hearers to him and his doctrine (4.) which 3. notes doubtlesse our Saviour would not have rested in, if there could have been no true Minister without the ordination which our Brethren speak of, and urge that as a matter of absolute necessitie: So that to conclude this point, wee say that the ordinary courte of entring into the Ministerie is not kept; but a great imperfection and want is to be acknowledged where this election and ordination is not used; Yet is not the want such, as taketh away the very life, and being of a true ministerie.

Their second reason against our entrance is; *That our ordination is received from Antichristian Prelates, and such as being persecutors of the godly, cannot bee well accounted brethren, or members of the Church, much lesse can they give a calling to a Minister of the Church?* whereunto we answer.

First, That the Bishops of *England* cannot truly be called Antichristian Prelates, for prooffe whereof, wee referre our selves unto that answer we have given unto their fourth Objection, against the whole bodie of our Church.

Secondly, seeing it cannot bee denied, that the Bishops are able to judge of such gifts as are required for the sufficiency of Ministers; yea that many of them have beene such Ministers themselves, as to whose labours, the Lord hath set to his Seale, and who have also suffered persecution for the truth: we are perswaded, that (though it were not necessary, yet) it cannot be unlawful, for him that entreth into the ministry to be approved, and authorized even by them.

And if our ordination be in this behalfe faultie, how will our Brethren justifie the calling of their own Ministers, that have received ordination ever from the people, who neither by commandement, nor example, can be found to have any such authoritie, nor are in any degree so capable of it, as the Bishops.

Thirdly, the ordination we seeke for, from the Bishops, is not theirs, but committed to the Church by Christ Himselfe: And seeing wee have already proved, that there was in *England* a true Church, even then when this authoritie was first given by *Parliament*, to the Bishops, and that the true Church (which without a ministerie cannot possibly bee continued) is never without power to ordaine Ministers: Wee may lawfully reverence, and seeke for the benefit of this power, and privilege, which God hath given to his Church, though it were conveyed unto us by men, lesse capable of this authoritie, then our Bishops are.

And

Their second reason (*viz.*) that we receive our Ordination from Antichristian Bishops, is also insufficient for, first, Our Bishops cannot truly be called Antichristian.

Secondly, seeing our Bishops are such as can judge of the sufficiency of gifts, and are also Ministers. It cannot be unlawfull for him that is to bee a Minister; to receive approbation and authoritie from them.

Thirdly, the gifts & power to ordaine which God hath committed to his Church, we may lawfully seeke the benefit of it, even at worse mens hands then our Bishops are, if we cannot otherwise come by it.



And he that thinketh Christs ordination, the better for the man, that bestoweth it, incurreth (as we thinke) the danger of the curse, denounced against him, *that putteth his trust in man, and maketh flesh his arme, and withdraweth his heart from the Lord. Jer. 17. 5.*

Fifthly, If our Bishops were not at all capable of this power to give Ecclesiasticall Ordination, yet seeing the Christian Magistrates approbation, is not to be refused by him that exerciseth a ministerie in the Church, and that cannot be had in our Church, but by the hands of the Bishops we thinke that he who is fitted of God to the ministerie, and hath also testimonie of his fitnessse from such godly learned Brethren as have made tryall of his gifts, and can judge of them, may lawfully accept and seeke for this kinde of approbation, if all other conditions be equall.

Sixthly, Admit the Bishops from whom we receive our ordination, were indeed Antichristian, or Heretickes (as we judge them not to be) yet why should wee bee bound to seeke for any other ordination, more than another baptisme, then that which we have received from Popish Priests in the time of ignorance; And seeing that *Barrow* and *Greenwood*, in the 54. page of their refutation, doe not onely account many to be true Christians, that never had other outward Baptisme, then that which they had from Popish Priests, but plainly affirme, that such neither need, nor ought to be baptized againe; we wonder why they dare not account us true Ministers, because of this ordination received from the Bishops.

Shall ordination bee thought more necessary to the being of a Minister, than baptisme is to the being of a Christian; or shall an error in ordination, have more force to prove one no Minister, than an error in Baptisme hath to prove one no Christian; or are our Bishops worse than the Popish Priests, or the corruption in the forme of our ordination, greater than those that are used in popish Baptisme.

The third thing they object against our Ministerie, Is, that the administration, and exercise of our function, is not agreeable to the Word, but Antichristian because (say they) as at our entrance, we sweare Canonickall Obedience to the Bishops; so doe we performe it in our whole administration, by going to their Courts, by standing, and falling as their commandment?

Whereunto we answer.

First, that so long as the Christian Magistrate requireth we should yeeld obedience to the Bishops (and that with this limitation, (*viz.*) only in things lawfull and honest) wee thinke it not unlawfull for us to give obedience to them, in those things they doe by civill authoritie,

though

PART. II.

Fourthly, We may lawfullie seeke the Bishops approbation, because from his hands only we can receive the civill Magistrates allowance to exercise our Ministerie.

6. Though the Ordination received from the Bishops were as corrupt as baptisme received from popish Priests, Yet may he be a lawfull Minister that hath no other Ordination then from the Bishops. Their third Objection against our Ministerie is, that our administration and exercise of that office whereunto we are thus called, is also Antichristian.

Fifthly, Which is insufficient to warrant their separation, for it is not utterly unlawfull for us to yeeld some kinde of obedience to Bishops,

PART. II. though neither themselves, nor the Magistrate might well require us to doe, for even our Saviour Himselfe yeelded obedience to *Cesar*, in such a thing wherein *Cesar* could not lawfully exact obedience of him; as  
*Mat. 17. 24, 27.* for the excommunication and suspensions, and such other censures as are meere Ecclesiasticall? We answer. As the true Church of God, which from the *Lord Iesus* hath received these keyes of the Kingdome of Heaven, did though unadvisedly, and unlawfully deliver them over into the hands of the Bishops: And the Bishops being Preachers of the Word, though they should not have this power wholly committed unto them, yet are they capable of it. We see not how it should be utterly unlawfull to reverence and yeeld to the censures of Christs Church, being exercised, and administred even by them, unlesse wee will say, that the Church presently looseth her right and power, to censure Offenders, when she committeth it unto any such men, as unto whom of right, either not at all, or not of right, only it belongeth.

Secondly, Not  
bind our selves  
thereto by  
oath, so far as  
we doe.

Secondly, Now as wee may lawfully yeeld some obedience to the Bishops in these things, so wee may lawfully binde our selves by oath to doe it: if our oathes be required of us by the Christian Magistrates authoritie, especially seeing we doe by oath binde our selves, to obey in regard of the civill authoritie, which is committed to them, by the Christian Magistrate.

Thirdly, For our going to their Courts, this we answer. That seeing we doe testifie in our callings, our dislike to the vile, and odious corruptions of their Courts; And doe also utterly refuse to yeeld obedience to any of their unlawfull decrees, we cannot justly bee condemned for appearing in their Courts, or any other place whereunto we are by His Majesties authoritie summoned. And whereas the persons before whom wee appeare are judged usually corrupt, and enemies to that Reformation which wee desire, and some of them also, such as (being no ministers themselves) do by all meanes seeke the disgrace of our calling, and the utter discouragement of such Christians, as in whom they perceive any sparkes of true zeale) wee account this our appearing at their Courts, not onely for an abridgment of our libertie, but also for such a burthen, as wee have just cause to groane under, and to pray, that God would in His good time, move His Majesties heart, to ease us of it. And yet as the Apostle being free was content, for the Churches sake, not onely to become bound, in serving it with the labour of his hands, but also, by subjecting himselfe to those Ceremonies, which in Christ were abolished, so may, and ought we for the Churches sake, to beare this burden, rather than to forsake, or refuse the ministerie, when the Lord hath called, and fitted us unto it.



PART .II.

For our yeelding to the suspensions, and deprivations, wee answer. That so long as the Bishops suspend, and deprive according to the Law of the Land, wee account of the action herein, as of the act of the Church, which wee may and ought to reverence, and yeeld unto, if they doe otherwise, wee have liberty given us by the Law, to appeale from them; if it bee said, that the Church is not to bee obeyed when it suspends, and deprives us, for such causes as wee in our Consciences know to be insufficient? We answer. That it lyeth in them to depose, that may ordaine; and they may shut, that may open. And that as he may with a good conscience, execute a ministerie, by the ordination, and calling of the Church, who is privie to himselfe of some unfitnesse (if the Church will presse him to it) so may he who is privie to himselfe, of no fault that deserveth deprivation, cease from the execution of his ministry, when he is pressed thereunto by the Church. And if a guiltlesse person put out of his charge by the Churches authoritie, may yet continue in it, what proceedings can there bee against guiltie persons, who in their owne conceit, are alwaies guiltlesse, or will at least pretend so to be; Seeing they also will bee readie alwayes to object against the Churches judgment, that they are called of God, and may not therefore give over the execution of their ministerie at the will of man.

And yet admitting it were meerely unlawfull, upon any respect to yeeld any new obedience at all, to the censures of the Bishops; yet how will it follow, that this our unlawfull yeelding, hath force sufficient to make us (*ipso facto*) no true Ministers, unlesse you will say, that the High Priests, who were in Christs time, that took and left their offices, at the will of tyrants, and heathen Princes, Were therefore not to be accounted Priests, for further answer, hereunto we referre the Reader, to that which wee have above said to the fourth thing which they object against the whole body of our Assemblies; And to that also which wee have already answered unto the fourth reason, which they bring against our office.

The speech of the Apostles, which they are wont to object against us in this case; may easily appeare how unskillfully, it is alleadged to them that will consider these three differences betweene their case and ours.

First, they that inhibited the Apostles, were knowne, and professed enemies to the Gospell.

Secondly, the Apostles were charged not to teach in the name of Christ, nor to publish any part of the Doctrine of the Gospell, which commandement might more hardly bee yeelded unto, then this of our Bishops, who though they cannot indure them, which teach that part of the truth that concerneth the good government, and reformation of

Fourthly, To cease from the execution of our ministerie when they suspend or deprive us,

Fourthly, If this obedience wee yeeld to them were utterly unlawfull yet may we be true Ministers of Christ notwithstanding.

The speech of the Apostles. Acts 4. 19, 20, 25. most unskillfully alleadged against us. 1 Tim. 6. 2.

**PART. II.** the Church, yet are they not only content that the Gospell shou'd bee preached, but are also preachers of it themselves.

*c Galath. 3. 2.*

Thirdly, The Apostles received not their calling, and authority from men, ( ) nor by the hands of men, but immediately from God Himselfe, and therefore also might not bee restrained, or deposed by men; whereas wee, though we exercise a function, whereof God is the Author, and we are also called of God to it, yet are we called and ordeined by the hands, and ministerie of men, and may therefore by men, be also deposed and restrained from the exercise of our ministerie.

Their fourth Objection against our Ministerie is that our maintenance is not according to Christs directions, but Jewish and Antichristian, which is not of force to condemne our ministerie, Because wee may be the true Ministers of Christ although we receive maintenance from all sorts of men.

The fourth Objection against our ministerie is, *That we are not maintained according to the direction Christ hath given in his Testament, but our maintenance is Jewish, and Antichristian:* That this is a principall matter objected against our ministerie, appeareth in the fourth page of their Collection of letters, and conferences, and sundry other parts of their writings.

And least they should seeme to say it only, they bring sundry reasons, to prove that our maintenance is such, as no Minister of Christ, can accept, or live by, for say yee, our Ministers receive maintenance from all sorts of men in their parish without difference. This is alleadged in their collection of liberties and page 18. and called in the 145. page of the refutation. *An execrable sacriledge, and covetous making marchandise of the holy things of God, a letting out of our selves to hire to the prophan, for filthy Lucre.* To this first reason they bring against our maintenance, this answer we give.

First, That the Christian Magistrate is bound to use his authoritie for the furtherance of the subjects, in all things that concerne godlines, and honestie, and so see that the morall Law bee kept by them, whereas therefore the Christian Magistrate (in conscience of his dutie) hath provided by the Law, that all his Subjects should (of the increase God giveth them) contribute somewhat towards the maintenance of their Minister; we may truly be said to receive our maintenance, rather from the Magistrate then from the people.

Secondly, the Magistrate may lawfully appoint so much of the Subjects goods (as by Law is given to the Ministers maintenance) to bee imployed to this or any other good use, as is evident by that, which the Apostle saith, *Rom. 13. 7.*

Thirdly, the Magistrate may without any shew of wrong, compell the subjects to pay this part of their goods, which they give to their Minister, because in Parliament it was voluntarily bestowed, even by the people themselves: whose free act that is, to be accounted, which is enacted and done in Parliament.

Fourthly,



Fourthly, It is evident by the Word, that the offerings which heathens voluntarily brought, and gave to the building, and beautifying of the Temple were accepted of, as appeareth in the stories. (a)

(a) Ezra. 1. 4, 6

Fifthly, Seeing the Apostle calleth it our owne bread, wee get by our honest labours, (b) and our Saviour saith in this case, that the labourer is worthy of his hire, (c) we may with comfort, and good conscience, take maintenance of the wicked that live in our parishes, for whose sake, both publikely and privately, we take paines, and to whom the benefit of our labour is offered; seeing that the Apostle avoucheth (d) that such as sow spirituall things amongst people (though God blesse not their seed) may lawfully, and honestly, reape their carnall things.

Mebem. 2. 8.

2 Thes. 3. 12.

(b) Eph. 4. 28

(c) Luke 10. 7

(d) 1 Cor. 9. 11.

Sixthly, As for the testimonie of the holy Scriptures, which our brethren alleadge in this point, wee give this answer unto them. To the place, *Levit. 22. 25.* we answer.

First, that the meaning is, that a stranger being a Proselite, might no more lawfully offer any of these uncleane, and imperfect sacrifices spoken of in the verses going before, then a Jew might.

Secondly, If the unbelieving stranger were meant here, yet is there nothing spoken here of the maintenance, which should come to the Priests, for the intent of the Law, in this place is to shew what manner of sacrifices should bee offered to the Lord, and not what maintenance Priests should have, which is evident, both for that the sacrifice is here called, the bread of their God, and also for that elsewhere the Priests might receive maintenance, which might have blemish, as in the first fruits, and first borne. To that place, *Pro. 15. 8.* and all such like, we answer.

First, that though the action their spoken of (for the substance thereof) bee good and lawfull; yet as it commeth from them whose hearts are not purged by faith, it is indeed abominable in Gods sight, as all other the actions of the wicked are.

Secondly, That they abuse this place, for it is there meant of the spirituall services of God, and not of corporall maintenance, and lastly, if it were to be understood of the maintenance of the Minister, yet should not the Minister sinne, in taking it, because they sinne in giving it; Because by the Law, it was provided, that all *Jewes* cleane, or uncleane, good or bad, should pay tythes without exception. To the place *Phil 4. 18.* We answer.

First, That he speaketh not there of maintenance due to the ministerie, but of the contribution, made to the afflicted Saints, and to himselfe in particular, that had a principall portion, in the sufferings of the Saints.

## PART II.

Secondly, if they urge that the maintenance of the Minister is also an odour that smelleth sweet, and a sacrifice acceptable to God; which nothing that proceedeth from the wicked can be; wee referre our selves herein to the answer wee have made to the *Prov. 15. 8.* cited by them to the same purpose.

Secondly, although our maintenance be fixed and certaine.

Their second reason against our maintenance is, *That it is fixed and certaine.* This is alledged in the 6. page of their Discovery, and in sundry other parts of their writings. Concerning which we answer,

First, that this can be no good reason against all our Ministers, seeing that we have some preach ordinarily and painfully, who yet either live wholly of themselves, or take nothing of the people, but that which they give voluntarily.

Secondly, if it be a great fault to live upon a set stipend, yet seemeth it strange unto us, that they should account it so great to make a nullitie of our Ministrie.

(a) *Deut. 14. 22*  
*Numb. 35. 2. 9.*  
*Iosh. 21. 18. &c.*  
*1 Ch. 22. 6. 64.*

Thirdly, wee can see no reason why it should be thought either unlawfull or inconvenient to set stipends to be given unto, and received by the Minister: for first, under *Moses law*, a certaine and set course was prescribed for the Ministers maintenance, and the people appointed what they should give. Now if it be said of the manner of the Leviticall maintenance, that it was Ceremoniall, yet would we faine know what Ceremony or shadow there can be in the certainty thereof: Shall we say that together with the Ceremony it selfe, all the equitie and morall reason is abrogated.

(b) *Ezek. 45. 1. 5*

Secondly, as *Ezekiel* describing the pattern of the new Sanctuarie that should be under the Gospel, alludeth unto a certaine and set maintenance that should be given to the ministrie: b. so there be sundry Phraises and Comparisons in the new Testament used by Christ and the Apostles, from which the same may be very probably gathered to be lawfull and fit, as when the Ministers maintenance is compared to the wages and hire of a servant, c. and when it is compared to the souldiers pay, d. which both things are certaine and set.

(c) *Luke 10. 17*  
*2 Tim. 5. 18.*

(d) *1 Cor. 9. 7.*

Thirdly, it standeth with sound reason that the Ministers maintenance should be certaine: For first, seeing it is already proved that a sufficient maintenance must necessarily be given to the Minister of the people, how can it be unlawfull, either for the people by their owne promise, or for the Magistrate by law to binde them unto that which they should voluntarily do of themselves? Secondly, by this kinde of maintenance, sundry of the peoples infirmities (as their grudging to give ought when it is in their power to give or not to give, their base estimation likewise of the Minister, and looking for civill dutie at his hand,

and



and many other such like) are best prevented: Yea, we deny that ever any Church was so well informed, wherein the most part of the people had not need to have such infirmities restrained in them, by the wisdom and authority of the Christian Magistrate.

Touching the places of Scripture in this point alleadged, by them we give this answer. First, that they condemne onely the covetousnesse of men, and not the set maintenance of Ministers, which may be received without covetousnesse. Secondly, if they will enforce these places against set payments to the Minister, they may as well enforce them against all set payments to the Prince, to the servant, to the labourer, or any other. Thirdly if not, then seeing the Apostles rule (\*) doth concern even the Ministers as well as others, why should it be thought covetousnesse in him to provide a certaine and set maintenance for himselfe and his family, more then the same care is in any other Christian?

(\*) 1 Thess. 3. 5.  
1 Tim. 6. 8.  
Iude 11. 13.

(a) Tim. 5. 8.

To the place Mat. 10. we say that the Commandment which our Saviour Christ gave there to his disciples was temporary, and concerned that especiall voyage onely wherein (for their encouragement to the Ministry) our Saviour assureth them, that they should not need to feare the want of maintenance; for he would supply that extraordinarily as it were, by his especiall providence, in inclining the hearts of men to maintaine them: And that this is so, may appeare by these reasons. First, if it be a perpetuall rule, we may thence gather, 1. that the Minister ought now to have no abiding place, neither two coates, two paire of shoes, nor a staffe; neither that they may possesse any thing of their owne.

Verse 7. 8.

Secondly, they then received their gifts of preaching and working of miracles freely without cost; and therefore were bound from covenvanting for stipend; to dispende those gifts, receaving no more then for their present necessitie of food and raiment, which cannot be to said of those, whose bringing up in learning is costly, and whose study is painful.

Thirdly, by the commandment which our Saviour Christ giveth (b) for provision for themselves; And that which Paul challengeth, it is evident, that the restraint given, Mat. 10. was but temporarie, yea admit it might be proved from hence, that no set maintenance were given to the Ministers during the Apostles time (which cannot be) yet followeth not that there should be none: Now seeing that the Church was then without those nourishing fathers which the Lord promised by the Prophet, (c) without whose authoritie wee see not how that order for forced maintenance could be taken. Neither doubt we to acknowledge even this for a speciall fruit of that blessing promised to come to the

(b) Luke 22. 35.  
36.  
1 Cor. 9. 6, 7.  
Matth. 10.

(c) Esay 49. 23.

**PART II.** Church by Christian Magistrates, whereas they said, *that whatsoever is given to the maintenance of Gods Service, should be free, and voluntarie, and alleadge for that, these places, Exodus 15. 2. 2 Cor. 8. 12. 2 Cor. 9. 5, 7.* we answer. That the bond of the peoples promise, and Magistrates Law is no hinderance, to the freedom and voluntarines, seeing the service, and obedience of *David* was free and voluntary; Notwithstanding the vow and oath hee bound himselfe with. So was that also which is mentioned in *Nehemiah*, for if Covenanting, should take away the voluntarinesse of the act, then should it not bee lawfull to covenant with servants and labourers of any other; Yea the Lord our God doth binde Himselfe by Covenant, to give that reward to the faith, and obedience of his servants, which yet he giveth most freely and voluntarily.

*Psal. 119. 106.*  
*Nehem. 10. 38.*

Thirdly, Although we bee maintained by Tythes.

The third reason they alleadge against our maintenance, Is this; *That we are maintained by Jewish tythes, and concerning which, they have these words, In the 60. page of their discoverie; It is evident, who are thus maintained by these Jewish Tythes, and offerings, are not the ministers of Christ, and a little after, these Priests, and people still retain the Leviticall decimations, in the same forme, to the same ends. And page 16. I could never see any difference betweene the Jewes and them, save that the Swine-heards, tythe-Pigges and Geese, &c.*

To all which, wee thus answer: First, It is evident, that the tythes are not held amongst us by vertue of the Leviticall Law, but only by the positive Law of our Land, for prooffe whereof, these reasons following may be sufficient.

First, If this kinde of maintenance were given to the Minister, for conscience and obedience to that Law; why should not the first fruits also, offerings and diverse other things, which by a plaine commandement, were due to the Leviticall Priest-hood bee given us as well as tythes?

Secondly, The manner of tything (which in diverse parts of our Land is diversly used, and which through custome also, is many wayes altered) proveth that paying of tythes amongst us, is not according to the Leviticall Law, nor in religious obedience thereunto.

Thirdly, The Law (by consent of the states in the Parliament) having alienated, the tythes in many places, from the Minister, unto the Prince, and other men; doth thereby declare, that it appointeth not the paying of the tythes, by vertue of the Law of God.

Fourthly, Sundry of our Ministers are (and that even in the judgement of our whole Church) lawfully by other meanes maintained, then by tythes, which is also a plaine demonstration, that both the Leviticall

Law



Law is not held to be in force with us; and if it were, wee might yet have some true Ministers in our Land notwithstanding. PART II

Secondly, As the Prince (without any shew of Jewish superstition) may require of the Ministers first fruits, and tenths, and of all the rest of the subjects fifteenes, and subsidies for the maintenance of the wars, and other civill purposes. so doubt we not, but he may as well especially by act of Parliament (which is also the act of the people) require tenths of his people to the maintenance of the ministerie, of which (as wee have said before) he is bound to have a more speciall care, and regard then of the maintenance of the warres, or any other civill estate.

Their fourth reason against our maintenance is, *That it ariseth from popes offerings and mortuaries*: Concerning which, wee answer, as followeth.

Fourthly, Although we bee maintained by offerings and mortuaries.

First, Their be sundry of our Ministers that receive none at all, against whose Congregations, and Ministers, this reason cannot hold, and many even of them to whom the Law alloweth offerings, have refused them that were accustomed to bee given at the Churchings, and burials, and such other, as the receiving whereof, they see would bee likely to nourish superstition in the people.

Secondly, If all did receive and live by offerings, we see not what pollution can come to their ministerie thereby, for why may not that creature of God, which was first given to profane, and superstitious uses, bee now lawfully translated to the maintenance of Gods service, seeing that even under the Law, translation was lawfull, when (for a Ceremony, to shadow what detestation the people of God should beare to the manners of the heathen, and how they should be separated from them: ) Many things were made unclean to the *Jewes*, that are not so to us; So also the Iron, and Brasse, Silver, and Gold of Jericho, was put into the treasure of Gods house, as appeareth in the story of *Joshuah*: And *David* dedicated unto the Lord, the brasse, and silver, and gold, of all the Nations, that he subdued; as may also appeare by *Samuel*. Now if those goods that were not onely put a part to an Idolatrous use, by a civill institution, but also actually abused to Idolatry, might yet lawfully be receaved for the maintenance of the true service of God, how much more may the mony wee receive for offerings, &c. be lawfully taken and enjoyed by us, seeing whatsoever originall the money, and institution had, yet was it never applied to any Idolatrous use.

a *Iosua* 6. 24.

b *Sam.* 8. 11.

Thirdly, If those offerings were polluted things, yet are they too accidental to overthrow the very being, and nature of our ministerie.

Their







Our People may be accounted  
Members of a true visible  
**CHURCH.**

**III. EXCEPTION.**

**T**Heir third generall exception, is against our people, and the private Members of our Assemblies, whom they affirme to be such, as no true Church of God can consist of.

**A N S W E R.**



He reasons amongst us to account of people, for the members of the true Church are these.

**F**irst, We know many in whom (we thinke) we doe discerne infallible notes, of an unfained conversion.

**S**econdly, That all that are (by many of our Ministers) admitted to the Sacrament, and other the priviledges of the Church are such as can give account (in some true measure) of their faith, and doe not only generally professe obedience; but when they are convinced of any particular sin, they are also willing to

Our people (say they) are such as cannot be members of a true Church. But we have good reasons to account our people holy & true Members of the visible Church.

PART. III. professe parricular sorrow and purpose of amendment.

2 Thes 3, 14, 15 Thirdly, many of those who are wicked and ignorant, wee cannot see just cause to account them wilfully ignorant, nor obstinately rebellious, and therefore we may lawfully esteeme them brethren, notwithstanding their ignorance, and sin, and this we thinke the Apostles owne words will warrant us to doe.

Mat. 18, 15, 17 Fourthly, our people in generall professe the true faith, and obedience of Christ, which makes them members of the visible Church, as wee have already proved, and if an being dealt with according to the rule that Christ prescribeth, shall bee found wilfull and obstinate in his ignorance and sin, then as he ceateth to professe the true faith, and obedience of Christ: So may wee by the Lawes of our Land, cease to account him a member of our Church.

Their first reason against our people, is that their can no separation, bee discerned amongst them but the consist of all sorts. Which reason is false and insufficient.

The first thing they object against our people is this, *That the ignorant and prophane multitude, as they are confusedly, by our Baptisme made members of our Church, and admitted to all other th<sup>e</sup> priviledges thereof, so is there no separation (say they) to be observed amongst them in their ordinary conversation: concerning w<sup>ch</sup> matter these are their own words in the ninth page of their discovery: All the prophane and Wicked of the Land, Atheists, Papists, Anabaptists, Heretickes of all sorts, gluttons, riotous, blasphemous, &c. and who not, that dwelleth in this land, or is within the Kings dominions, all without exception, are received into, and nourished in the bosome of this Church, with the Word and Sacraments: none are here refused, none are here kept out? Wherunto we answer.*

Luk 12, 51, 52  
53.  
Acts 14, 4, &  
17, 4, 5.

First, That even by the preaching of the Word, that separation which the Scripture so much commendeth, is wrought and evidently to be discovered amongst the people of our Land, and very many of our people there be, that doe carefully shunne the private familiaritie of all notorious offenders.

Secondly, As all our Ministers may by Law, so many of them doe keepe from the Lords Table every ignorant person, and notorious offender.

Thirdly, Many of our Ministers doe refuse to receive such into the Church by Baptisme, whose Parents will not make a confession, of true faith and obedience to Christ. Neither doth publike authoritie of Law enforce us to receive any mans Child, against whom it may be manifestly proved, that he professeth not the true faith.

Fourthly, children may lawfully bee admitted to baptisme, though both their Parents bee profane, if those who are in the stead of Parents to them, doe require baptisme for them, and give their promise to the Church



Church for their religious education, seeing they may bee lawfully accounted within Gods covenant, if any of their ancestors, in any Generations were faithfull.

The second thing they object against our people is, *That the best of them are without true faith, because they live not in obedience of Christ, set up among them, nor practise his Ordinances?* Whereunto wee answer.

First, It is a most rash and presumptuous judgement to denie them amongst us to bee a faithfull people, of whom these our brethren themselves doe know that they have by the hearing of the Word, beene brought to such a faith, as hath beene effectuell in the Reformation of their lives, because (partly for that they know it not, and partly for that they are hindred by authoritie) they practise not the whole discipline of Christ; And this rash judgment which they give of our people, is so much the more blame-worthy, because they cannot be ignorant, with what care our people have fought by all good, and dutifull meanes the Reformation of the Church: And how much they have bewailed and mourned for the want thereof, for which matter also, wee referre the Reader to the answer, we have above given to their fourth and fifth objections against the whole body of our Assemblies.

Secondly, Our people deserve not to be blamed, for that they erect not the discipline; for,

First, They esteeme both our Prince to be a most lawfull and a Christian Magistrate, and our Ministers to bee true Ministers of Christ, by whose meanes, seeing they have received from God, and do still enjoy, not those blessings only, that belong to the comfort of this life, but the meanes of eternall happinesse, and the effectuell assurance of it also; they are justlie afraid, that by enterprising a publike Reformation, not only without, but contrary to the direction, and liking of them, who by Gods Word ought to have, if not the only, yet the principall hand, in that worke, they should highly offend God.

2. They cannot finde any warrant in holy Scripture for them that are private Members of the Church, to erect the discipline, no not though the Magistrate and Ministers, who should deale in this worke were altogether profane and ungodlie, in deviding the Land of Canaan, which was a type of Heaven, and of the Church under the Gospell, and in all the Church causes, that were dealt in under the government of *Iosua*, which was a type of Christs government, neither private persons, nor the whole multitude, had the managing of matters, but the people did all by the Elders, and chiefe Fathers, which also was commanded:

So in publike Church causes under the Gospell, the Lord hath ordain-

<sup>a</sup> *Exod. 10. 5.*  
Their second  
Objection a-  
gainst our peo-  
ple is that  
none of them  
be accounted  
holy faithfull,  
because they  
obey not *Christ*  
nor practise his  
ordinances.  
Which is also  
false and insuf-  
ficient, for first  
themselves  
know many of  
our people to  
be such as have  
religiously re-  
formed their  
owne persons  
and families,  
and carefully  
sought the  
reformation of  
the Church.

*Iosh. 19. 51. &*  
*21. 1. & 22. 14*  
*b Num. 34. 16.*  
*28.*

PART III. ned certaine speciall men chosen out from among the people, by their consent to rule and governe the rest. <sup>c</sup>

<sup>c</sup> 1 Tim. 5. 17.

<sup>c</sup> 4. 14.

<sup>d</sup> Numbr. 4. 15.

with the first,

<sup>Chron</sup> 13. 7. 10

<sup>Num</sup> 4. 20.

with 1 Sam. 6.

<sup>19.</sup>

<sup>Num</sup> 16. 40.

<sup>c</sup> 3. 10.

<sup>Heb.</sup> 5. 4. with

<sup>2 Chron.</sup> 26. 16.

<sup>19.</sup>

<sup>Acts</sup> 14. 23.

<sup>2 Jer.</sup> 31. 34.

<sup>Ezech.</sup> 44. 8. 9.

<sup>Cant.</sup> 4. 7.

<sup>1 Pet.</sup> 2. 9.

<sup>Acts</sup> 15. 9.

And where God hath sanctified and separated a speciall sort of men to any office, or the administration thereunto belonging, there hath hee restrained all others that are not of the same sort, from doing the actions properly belonging to that office, as may well appeare by comparing these places of holy Scripture together. <sup>d</sup>

Therefore also wee see the faithfull, at *Lisra*, *Iconium*, and *Antiochia*, had no Elders, till the Apostles by their consent, ordained them: No more had they at *Creta* till *Titus*, was sent to that purpose.

To the places of holy Scripture, which they alleadge for this their second Objection against our people? we answer.

First, That some of them, <sup>a</sup> concerne the invisible Church, and therefore are ignorantly applyed to the description of them that are members of the Church visible.

As if no measure of faith, and holinesse, were to be allowed by men in the judging of the members of the Church visible, but that onely which the Lord Himselfe alloweth of in judging of the elect Members of the visible Church: Whereas it is evident, that to the making of the Members of the visible Church, an outward obedience and profession of faith is sufficient, though there be no inward grace, nor truth in the heart.

Secondly, That some of them require indeed, that every Christian should seeke the Kingdome of God, and the place where God is worshipped, according to his Word, submit themselves to the Yoke of Christ, and to obey him in all his Ordinances: but that the people without either the Magistrate, or Ministers helpe, or consent, should reform the Church, and erect the discipline, they are so farre from commanding, that if they be well compared, with that wee have above said, they will be found to command the contrarie.

The third thing they object against our people, Is, *That though some of them had once beene faithfull, yet by tollerating in their Assemblies, the open prophane, by wanting power to cast them out, and communicateing with them in their Worship of God, they are now become no true Church of Christ?* Whereunto we answer.

First, that the godly which are in our Assemblies, do not at all tollerate the wicked profane, but doe as much (as in them lieth) shew their dislike to them, mourning also for their profanenesse, and for the want of Christian discipline, whereby they might be separated: Yea the very Lawes of our Church (as hath beene above said) doe separate from our Assemblies the open prophane.

Secondly,



Secondly, admit they did not at all shut out the prophanie (either because they know not their right, or for that they are hindred and restrained to doe it, or that they sin in not using their right in this case) or if it were granted that the people, even the private members of the assemblies had full authoritie given them by Christ, without the Ministers or Magistrates consent to cast out and excommunicate the open profane (the contrary whereof hath been before sufficiently proved) yet might they as lawfully for want of power, or for such inconveniences tolerate the prophanie amongst them, and so forbear the execution of their authoritie in this case, as either *David* did spare *Joab*, or *Amaziah* those rebels that slew his father because they were not strong enough doe justice upon them.

2 Sam 3 39.  
2 Kings 14 5.

Thirdly, the communicating in Gods service with these open sinners, whom the godly in some of our assemblies are enforced to communicate with, or to want the benefit of Gods publike worship is not sufficient, either to make him profane, or pollute unto them the holy things of God; for proove whereof we alleadge, First, the examples of the godly that lived under the Ceremoniall law. The Prophets either served not God at all in the Temple, or else they joyned in Gods service with many that were notoriously stained with grosse sinnes: for who are they whose sinnes the Prophets so mightily cry out upon, (d) but such as were admitted to the publike worship of God.

Thirdly, they may be true members of the Church, though they doe communicate in Gods worship with the open profane, as may appeare by the example of the godly that lived under the law.

If the *Babylonians* and the *Caldeans* should violently have included themselves into the Church assemblies of Gods people in the time of their captivitie; should the godly Jewes by such presence of the wicked which they wanted power to hinder, either have beene perswaded to cease from publike worship of God, or have been polluted by it. Was *Annah* and *Simeon*, or the blessed Virgin and *Ioseph* polluted by communicating (a) with the Jewes in their time, when not only the people, but also the Priests with whom they communicated, were both in doctrine and life so much corrupted: Or did this staine all that Justice for which *Zacharias* is so commended for that hee kept his course, and so served in the Temple even in that corrupt age. But what need further examples be brought for the practise of the godly that lived under the law, seeing it is evident that our Saviour himselfe was by Circumcision made a member of that corrupt church of *Jury*, and presented in that temple when hee was an infant, and when hee came to yeares of discretion he communicated with them in the publike service of God; for he went with his Parents to the Passeover, (d) he went to the feast of the Tabernacles, (e) his custome was to frequent the Synagogues on the Sabbath day, even before he entred into the Ministrie, (f) yea he

d Esay 1. 10.  
Jer. 5. 1. 9, and 7. 8. 11.  
Ezek. 16. 48. 51. and 22. 25. 26.  
a Luke 2. 22. 27. 36.  
b Luke 1. 6. 8.

Luke 2. 21. 22.

d Luke 2. 47.  
e Iohn 7. 10.  
f Luke 4 16.

## PART III.

g Mat. 23,  
1, 2, 3.

commandeth the people so far to hearken unto, and to follow the directions of those wicked Scribes and Pharisees, as they kept themselves within the chaire of *Moses*, and taught his doctrine (g): But this reason taken from the examples of the godly that lived under the law, *Henry Barrow* in the 39. and 40. pages of his *Discovery* seeketh to shift off after this manner, viz. *That nothing then defiled the godly, if the Priest and People with whom they communicated were not Legally and Ceremonially polluted: for the Priests and Ecclesiasticall State then were not to meddle with the faults of manners, nor to separate any from the Congregations for morall finnes: but it is now under the Gospel far otherwise where all things are become new and spirituall, and where all manner of knowne finnes obstinately held and maintained, have as great force to defile men in the judgement of the Church, and to deserve seperation as legall pollutions, leprosies, running issues and other diseases had then.*

To which his reply we answered that morall transgressions did defile men, and make them worthy to be separated from Gods publique worship then, as well as they doe now; for it is evident by the law that they who had morally offended, were kept from the Congregation till they had professed their repentance, and till attonement had beene made for them.

Levit. 4. 13. 14.  
22. 27. and 5.  
16. and 6. 27.  
Num 15. 22. 25  
b Levit. 5. 2. 3.

For to what purpose can wee imagine that publique confession bringing a sin offering, and seeking of attonement to be made by the Priest should be enjoyned him that had committed a morall transgression, if without the doing of these things, he might be still partaker of the publique worship, and if these things do not import a restraint from the publique worship, then will it follow, that the morall transgressor was left free from all censure and Ecclesiasticall punishment, notwithstanding this his open and manifest contempt of Gods ordinances: for there is no other censure appointed in the whole law for the punishment of this contempt, and consequently the whole worship of God did lie open to most notorious profanation and confusion,

c Levit. 18. 23.  
24. 29.  
a 2 Chron.  
23. 29.

Secondly, the man that did morally offend is as well called uncleane by the holy Ghost, as he that had transgressed the Ceremoniall law, and the very same word (*Tame*) that is put for Ceremoniall uncleanness in one place, (b) is put for morall uncleanness in another, (c) and consequently where it is said in the book of *Chronicles*, that by *Jehoiadab* his appointment, porters were set by the gates of the house of the Lord, that none that was uncleane in any thing should enter in, it may and ought to be understood of the restraining of them that were morally, as well as those that were Ceremonially uncleane.

Thirdly, the Priest was commanded to deale with him, that in some things



things sinned of ignorance against the Morall Law, even in the same sort as he was to deale with him that was legallie polluted through ignorance. b

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Fourthlie, Hee that was privie to himselfe of Morall transgression, was bound in Conscience to abstaine from the sacrifices and Sacraments though he were not ceremonially polluted: And were not the Church Governours, then bound to separate such, when they also, and the Congregation were made privie to such transgressions?

b Levit 5. 1.  
Levit. 6. 1, 7.

Esay 1. 10, 14.  
Ier. 7. 9, 11.  
Mat. 5. 23, 24.

But why spend we so many words in confuting this most absurd assertion, seeing themselves in the 89. and 90. pages of their refutation, affirm, and labour to prove, by many testimonies, that under the Law many were to bee separated from the Congregation for morall transgressions.

A second reason to prove that the godlie are not polluted, by communicating in the true worship of God, with knowne and open sinners, may bee taken from the example of the godlie that have lived in the Churches under the Gospell.

Secondly, Of the godly that lived under the Gospell.

The godly that were in the Church of *Cor.* remained Saints, and faithfull still, (a) though they had communicated in Gods worship, with the incestuous person, with such as accounted fornication no sinne, as came profanely to the Sacrament, as denied the Resurrection.

d 1 Cor. 1. 2.

The faithfull in *Pergamus* receive no pollution, from them that lived amongst them, and joyned with them in Gods worship, and yet maintained the doctrine of *Balaam*, and of the *Nicolaitans*, nor they of *Thyatira* from *Jesabell*, who was tollerated amongst them to teach and deceive, and caule many to commit fornication amongst them, and to eate meate sacrificed to Idoles.

Revel. 2. 14, 15.  
Revel. 2. 20,

And (to let passe all other examples) we would gladly know this of our brethren themselves, whether if it should so fall out in their Assemblies (as it may in the most perfect Church, that is upon the earth) that some one wicked man should remaine uncast out, either through the ignorance, or partiallity, or feare of the Church governours, they should for that one mans sake, deprive themselves of all the comfort they finde in their meetings; if they would not, why give they not the like liberty to the godly amongst us, who have, and doe still looke for as much comfort in our Assemblies, as they doe in theirs: If they would then, who is so blinde, as not to see that their Congregation is a very Babel, and place full of miserable confusion, or so mad, as either to joyne himselfe unto it, or being joyned, to remaine in it, any longer? If they alleadge that the former examples are all unfitly applyed unto our people, for that they were all true Churches, wherunto the godly above named, did joyne

joyne

**PART III.** joyne themselves, and therefore were not easily to be forsaken, and the worship wherein they communicated with the wicked, was the true worship of God (whereas neither our Assemblies are true Churches, nor our worship the true worship of God,) or they continued not in this their fault, with that obstinancie, that we and our people doe?

We answer, That they begge that, which is in question between us, for neither doe our people doubt whether it be the true Church, and worship of God, wherein they communicate, nor doe they see how they have beene convinced of sinne in this action. And we have already proved at large, both that our Church, is a true Church, and our worship the true worship of God, and that we cannot justlie bee charged with obstinate continuance, in those wants and corruptions, that are now amongst us.

*a Levit. 20. 24.*

*John 15. 16.*

*b Esay 65. 11.*

*Ezech. 16. 25.*

*c 2 Cor. 6. 14, 17*

*d Jer. 15. 19.*

To the places of Scripture which they bring against our people in this point in the 68. page of their Collection of Letters, and conferences? We answer, that they are all most unskilfullie applied, for although some <sup>a</sup> of them doe prove, that Gods people should bee separated from the rest of the world: Some <sup>b</sup> of them that they may not offer sacrifice unto a multitude of Gods, nor joyne with Idolators, neither in the false worship of God, nor in voluntary leagues, and familiaritie; <sup>c</sup> other some that the Minister must deale sincerely, in the delivery of Gods Message to his people, not mixing any vile opinion, or assertion of his owne, with the precious Word of God, nor applying the Word to their humours and likeing, but cause them rather to frame, and apply themselves unto it, <sup>d</sup> yet doe no one of these prove either, that the communicating in the true worship of God, with some that are prophane, is of force, to cut off a people from the Church, and covenant of God; or that the godly should rather abstaine from the exercise of Gods true worship, than use them in the company of some others that are ungodly.

Or that it is the sinne of the people, that such are not separated from amongst them; And surely wee cannot but wonder that our brethren doe thus deale with the sacred Word of God; they use to fill the Margents of their bookes with such store of places of Scripture, that the simple might thinke that they have even a cloud of witnesses against us; when themselves could not but know, that the Scripture is by them dragged as it were by violence, to beare witnesse in a matter, for which they have not one word to speake.





## The Conclusion.

**F**ROM these three Exceptions that have beene above answered, they inferre this conclusion, that therefore they may lawfully, and ought to separate themselves from us in such sort, as they doe. In this conclusion, there are two Articles, whereunto we will answer severally.

The first Article in their conclusion is this: *The Assemblies which we goe from, are such, as the Word of God doth warrant us to goe from?*

Whereunto we answer; That wee may much more strongly conclude upon that which we have above written, that because we have a true Church, consisting of a lawfull ministerie, and a faithfull people, therefore they cannot separate themselves from us, but they must needs incurre the most shamefull and odious reproach of manifest Schisme.

The places of holy Scripture, which they alledge to warrant their separation by; we affirme to be of no force, to conclude that which they are brought for, which shall more plainly appeare when they are considered of a part, and sorted so, as the varietie of their nature requireth.

The first sort of their testimonies concerne only that private, and voluntary familiaritie, which Christ hath forbidden to have with the wicked that live in the Church, this shall appeare to bee the true meaning of the Apostle, even of that place of *1 Cor. 5.* which in the 218. page of their refutation, and in sundrie other places of their writings, they urge so, as it may seeme they judge it to be of more force, for this purpose, then all the rest.

*1 Cor. 5. 9, 13*  
*Ephes. 5. 7, 10, 11*  
*2 Thes. 3. 6, 14.*  
15.

First the word *συναντισιν*, used by the Apostle, both in this place and the *2 Thes. 3.* doth with a double composition with two such prepositions, note a most familiar acquaintance and conversation.

Secondly, It cannot be shewed in all the Scripture, where this phrase to (eate) being barely and generally set downe, without any addition is taken for the eating of the Sacrament.

Thirdly, If the Apostle had meant a separation in the Church Assemblies, he would have commanded the Church rather to cut off, and to put from them, these wicked men then to separate themselves from the wicked.

Fourthly, It appeareth by the tenth and eleventh verses, being compared

## PART III.

pared together, that the Apostle wrote the second time to cleare his meaning in that which hee had wrote before; And therefore in this place hee requireth no more separation from brethren, that are fornicators, and then the Corinthians did think he had (in a former letter) from such fornicators were out of the Church; Now the Corinthians could never imagine, that when the Apostle forbad them to eate with Heathens and Infidels that were fornicators, and his meaning should bee to forbid them the communicating with such in the service of God: for they never had accustomed to communicate so; And therefore the separation he requireth, must needs be meant only of private, and voluntary familiarity. *If they object that the Apostle in requiring separation from the wicked in private conversation, doth much more forbid all societie with them in the worship of God, seeing that thereby we joyne our selves much nearer together then by any civill fellowship* (as they affirme in the 218. page of their refutation) Wee answer, that the reason followeth not; for, First, It is in a private mans power to keepe from his first Table any wicked man, in whose hand, yet it lyeth not to shut any from the Lords Table.

Secondly, Each Christian as he is bound, by the commandement of God to the exercises of Religion, especially in such as are publike, so is he to forbear the private familiaritie of the wicked.

Thirdly, Even as a Christian may eate privately with a wicked man, or with an excommunicate person, in some cases, when his company cannot be eschewed, as being in an Armie, or Prison, or shippe upon the Sea, amongst a companie of vile wicked men, being by the Prince, or any other that hath power enforced either to doe so, or utterly to want all food, so much more is it lawfull for a Christian to eate with the wicked man at the Lords Table, wherein he is enforced either to doe so, or utterly to want all the great benefits and comfort, that God offereth him in the Sacrament.

The second sort of their Testimonies, whereby they labour to warrant their separation, concerne only the avoyding and taking heede of false Prophets, blinde guides, hypocriticall, and prophane deceivers, and therefor they can with no peace to their consciences, ground their separation upon them, till they have sufficiently proved, that not some of our Ministers, but all are not only faultie in their practise, but teach also unsound, and corrupt doctrine, which they will never bee able to prove.

The third sort of their Testimonies, doe indeed partly concerne that separation, which Christians should make from Idolatours in the service of God, yet doe they no wayes serve, to justifie this their separation from

*1st. 7. 15.*

*2nd. 16. 17.*

*2 Tim. 3. 5.*

*Titus 1. 6.*

*1st. 6. 14. 18*

*2nd. 18. 4*



from us unlesse they could prove (which they are not able to doe) that those Assemblies which these Scriptures command a separation from, were in the profession of truth equall to us, or that the corruptions which are amongst us, are equall unto such as were in those Assemblies. Besides these testimonies, they seeke by two reasons, to prove the necessity of their separation from us, whereof the first is taken from the hurt that may come to the true Christian by communicating with the wicked; The other from the hurt he may doe to the wicked, with whom he doth communicate.

Concerning the first, they have these words, in the 97. page of their refutation. *A little Leaven, leaveneth the whole lump, so one openly unworthy received to the Lords Supper, maketh all the Communicants guilty.* And in the 34. page of their discoverie; *The knowne, and suffered sinne of any one member is contagious to all such as communicate in Prayers, and Sacraments, with such an obstinate offender, and maketh them as guilty in Gods sight, as he himselfe is?* Whereunto we answer.

First, That we have already proved by many examples (in the answer wee have above given unto the last thing they object against the people, and private members of our Church) that the godly receive no contagion from the wicked, with whom they are enforced to communicate in the true worship of God.

Secondly, That their assertion may by reason, appeare evidently to be most absurd, for if the presence of the wicked should of its own nature make the action of the Sacrament, and prayer voyd, and of none effect to the faithfull, that communicate with him, then should we never without great doubting, and wavering communicate in those holy exercises in such a Congregation, where all that we joyne with, are not well knowne unto us, for feare their should bee in the company, some open offenders whom our selves know not of. If our knowledge, and privity to his sin, be the thing that makes his presence contagious to us, especially when we have admonished him, and by all meanes testified our dislike to his sinne, so farre as in us lyeth. Then how is the Prophet to bee understood, when he saith; the wickednesse of the wicked shall be upon his owne head, but admit this was granted that the presence of the wicked in prayer, and Sacrament, did infect the godly, how will they excuse their refusall to heare the Word preached in our Assemblies, seeing it is so cleere by the Apostles speech, <sup>b</sup> that the preaching of the Word, might be of force, to doe them good, though some that joynd with them in the hearing of it were Infidels.

<sup>a</sup> Eze. 18. 20.

<sup>b</sup> Cor. 14. 24, 25.

To their second reason, wherein they pretend a charitable regard of us, who by their joyning with us in Gods worship, may be hardened in the like-

**PART. III** *ing of our corruptions, and by their separation, may happily be brought to Repentance.*

*e Ephes. 5. 11.*

We answer, that the godly man who hath reprov'd the open offender, shunned his private familiarity, and hath gone so farre in testifying his dislike to his sinne, as the bounds of his calling will permit, is no way accessary to his sinne, nor hath any fellowship with the *unfruitfull workes of darknesse*, and if that any wicked man will imagine, that the godly doe not much dislike him, because they will not for his sake, shun the publike worship of God; it is an offence taken and not given, and therefore such as wherewith the conscience of a godly man need not to be troubled.

Thus have we answered, that which they pretend for the warrant, and necessitie of their separation from our Assemblies. And now least any should be justly offended by thinking that in this apologie, we make for our Church, wee doe any way plead for *Baal*, or seeke to daube up the breaches of our Church with untempered mortar, and so runne our selves into the danger of that curse, which the Lord denounceth against them, *that call darknesse light, and spake good of evil.*

We therefore freely confesse, that there are (indeed) in our Church great corruptions, and that is the great sinne of our Ministers, that they doe not with so much zeale, and courage reveale and shew their dislike of them, and of our people, that they mourne not, nor seeke by all humble and earnest meanes to God, and the Magistrate for Reformation of them, as they ought to doe. And yet (though many in this Land, doe both know, and mourne, and make knowne also in their callings their great dislike unto those corruptions that are amongst us, as much as any of these brethren with truth can doe, we dare confidently affirme, that the corruptions of our Church, are not such, as for which an Christian may make separation from us, and that we are hereby induced to avouch, because wee finde that in the Old, and New Testament, as hath beene above said, as many, and as hainous corruptions to have beene in such Assemblies, as from which no separation was ever taught or practised.

Secondly, Though we did grant that (upon warrant of some places, that they bring) there might lawfully (upon due regard of some circumstances) a separation be made even from our Assemblies, yet do we affirme, that for as much as they have failed in sundry of those circumstances, that therefore their separation, is utterly unjustifiable, for whereas they could not with any just warrant to their consciences, separate themselves from us, till they had found us obstinate in our corruptions, and temptuous scorers of all good meanes used for reforming us, (as is evident by the example of such separations as are commended in the Word)



Word) (a) we affirme that they have departed from us before they could ( with any charitie or good conscience ) be so perswaded of us. And this we doubt not to prove to their owne consciences , and to all that know them well, by these reasons following.

PART. IIII

(d) Acts 13. 45.

46. and 19. 8, 9.

First, they separated themselves from us before that either by writing or any competent meanes, they had soundly convicted us, or manifested unto our judgement the dangerous errors we held, wherein they have manifestly transgressed the rule of the word : (a) we grant indeed the truth and necessitie of the government of Christ prescribed in the word, which hath beene insufficiently manifested to the Church, and that our Church hath beene sufficiently convinced of many grosse corruptions; but that for the want of some parts of discipline, our Church should be no Church, or that for the corruptions amongst us, our Ministers should be no true Ministers, or our people no faithfull people ( which are the very fundamentall principles of their Schisme, and almost the very matter of difference betwixt them and us.) In these points wee deny that either to this day they have sufficiently convinced us, or that before the first time of their separation ) they had in any measure used meanes to conynce us.

(a) Acts 19. 3. 9.

2 Tim. 4. 2.

Tit. 1. 10, 11.

and 3. 10.

Secondly, after they had convicted us in Judgement, they should have (by brotherly admonition and exhortation, sought to perswade us unto the love and practise of the truth revealed, and to the hatred and forsaking of the manifested corruptions (b) which is evident they did not before their separation.

(b) 2 Thes. 3.

14. 15.

Tit. 3. 10.

Heb. 10. 15.

Thirdly, the Scripture forbiddeth the Church to eject a private member, till in all patience and long suffering, his repentance hath been waited for, and the fruit of the aforesaid meanes expected (c) which evidently reproveth their hastie and sudden departure from us, either before, or suddenly after they had used the meanes abovesaid, especially seeing that in all reason more long-sufferance should be vsed by such private members as they were toward a whole Church, than by a whole Church towards private members.

(c) 2 Thes. 3.

14. 15.

2 Tim. 2. 24, 25.

and 2 Tim. 4. 2.

Fourthly, whereas they should have used all the meanes abovesaid in meeknesse, humilitie and love, mourning also for the hardnesse of our hearts, whereby the meanes became frustrate unto us. d It is evident that their zeale in dealing against us, hath beene like the rash and undiscreeet zeale spoken of, and reproved in the sons of Zebedeus. e And hath favoured altogether of uncharitablenesse and not of love: for as all they that once have declined to that Schisme, are found to be exceedingly proud and disdainfull towards all that are contrary minded; yea even such as (before they were infected with that leaven) were patternes

d Ephes. 4. 15.

2 Tim. 1. 25.

Tit. 3. 2.

H. b. 10. 24. 25.

e Mar. 3. 5.

Luke 9. 55.

III. of all love, modesty and humility unto others; so will they not acknowledge nor reverence any of the most excellent graces that God hath given unto any of his servants amongst us, nor so much respect them, as the very Papists will doe; no they professe greater detestation and despite to the most godly and most sincere men amongst us, then they doe to such as are most notorious in profaness, and malice to the truth. To which purpose also wee desire that the spirit whereby *Henry Barrow* was directed in writing his last bookes may be well examined.

Fifthly, whereas by the equitie of the rule which our Saviour himselfe giveth, and according to the practise of the Apostolike Church, wee should have had our corruptions made knowne to some other Reformed Churches, and by them we should have beene convinced and admonished before these our brethren could rightly judge us as heathens and publicanes, we affirme that they (as if the Word of God had come out from them, or had come unto them onely) have by their disorderly separation, not onely despised and robbed us of our right; but all other christian Churches in the world besides.

Sixtly, they have not so much as protested the cause of their separation from us to the particular Congregations, whereof before their departure they were accounted by others, and did also acknowledge themselves to be members.

Seaventhly, those of them which once exercised the places of the Ministrie amongst us, and received for the same the reward due which they call *Balaams* wages, have not before, or since their departure, made actuall restitution of that which was (if their opinions be true) most unjustly received; nor yet shewed themselves willing so to doe, to their ability which notwithstanding by the law of God they are most strictly bound to doe.

The second Article in their conclusion is this, *That the Assemblies which they goe and joyne themselves unto, are such as the Word of God commandeth them to goe unto:* whereunto we give this answer. That if they had followed the direction of Gods Word when they had left us for our corruptions and wants as they charge us with, they should have joyned themselves to some other Reformed Churches which are pure from our corruptions, and amongst whom the discipline of Christ is rightly established: as we finde the faithfull Levites and people did in the dayes of *Ieroboam* and every wise hearted Christian, will hold it to be a reason of great force against them that they have made separation, not from us onely; but from all other Reformed Churches in the world: For there by they appeare to have beene of this judgement, that till they  
arose,



arose, there was not a true constituted visible Church in the whole world **PART III.**  
knowne unto them: unto which they might have joyned themselves.

Secondly, the Assemblies which they erected, and joyned themselves unto, if they be looked into with a Christian and indifferent eye, shall well appeare to be much more deformed than many of those are, which they have forsaken, for prooffe whereof, we desire the Readers, to weigh well with the weights of the Sanctuary, and to try by the touchstone of the Word certaine points of doctrine, which they have both brewed, and broached to the world in their printed Books. Then secondly their practise and dispositions. All their Paradoxes, and absurd opinions, we will not set downe, but in some few, we will give the Readers a taste of the rest.

In the 138. page of their discovery they affirme, *That such an Idolatrous shape cleaveth to every stone of our Materiall Churches, as by no meanes can be severed from them, while there is a stone left standing upon a stone*; so that neither they can be used to the worship of God, nor we have any use of them, seeing that they are execrable, and devoted to destruction. In the 167. page of the same booke they teach: *That to every Christian God hath given his holy sanctifying spirit, to open unto them, and to lead them in to all truth*. Much like unto this, is that which they wright in the 161. page of their refutation: *That it is an execrable position, to say that the Church, and every member thereof is in some spirituall bondage to sinne*.

Touching the Magistrates authority, besides that by the whole tenour of their writings, it appeareth, that they hold the people may take in hand the publike Reformation of the Church, and erect the whole discipline not only without, but contrary to the Christian Magistrates liking and consent; they doe also directly affirme, page 218 and 219, of their discovery: *That God hath in the holy Scripture made most perfect, and necessary Lawes, both for the Church, and Common-wealth, and that he requireth of the King, and Magistrate, to see their Lawes executed, and not to make new*.

Neither doe they judge ever a whit more dutifully of the Churches of God, for of them they use to speake, as if their had beene no true Church in the world, till they sprung up. Nor were at this time any right constituted Church Assembly in the world, but their owne: for in the Epistle to the Reader which they prefixed before their discovery and in the first page thereof, they have these words. *The whole land (I say not the whole World) hath lyen so long, and is so deepe set in the deflection, &c.* And in the second page: *Although the truth hath long layn hid, and buried, and be now impugned of all men*. But why should we

## PART IIII.

wee wonder that they judge so erroneously of men, seeing the sacred Worshi<sup>p</sup> of God, they hold, that it may receive pollution from men that deale in it, for in the 30. page of their discovery, *They teach that the open sinne of the Minister, defileth the Sacrament, and Prayer, administered by them.* Yea in the 34. page they goe somewhat further, and say: *That the knowne, and suffered sinne of any one member, is contagious to all such as communicate with him, in that estate, and maketh them all as guiltie in Gods sight, as he himselfe is.*

Touching the Articles of our faith, which by all the godly, in all ages have beene called the Apostles creed; Thus they speake, in the 76. page of their discoverie: *Their forged patchry, commonly called the Apostles Creede.* The Article of Christs descending into Hell what sence soever it be taken in, they call in the 48. page of their refutation; *That Blasphemous Article of our Faith.* Besides these grosse absurdities they hold against other points of wholesome doctrine, let the Reader guesse at the judgment they have in the manner of Church government (wherein they would appeare to be better scene, then all the godly learned in the world besides) by these few things which we will offer to his consideration. First, whereas they have in their writings, disclaimed the discipline which wee desire, and other reformed Churches have received, they have never yet clearly set downe, what discipline it is which themselves stand so much for. In the 27. page of their discovery, when they have scoffed at the discipline we seeke, they offer words to this effect. *That without the power, and practise of the diligent watch of every member, but chiefly of the Rulers, and Elders, the Word of God is made an Idoll, the Sacrament sacrilegious unto us, and all things we doe, odious and abominable to the Lord:* Whereby it appeareth, they are of opinion, that there can be no true Religion there, where either, there is no Eldership established, or where the Elders faile in the execution of their office, or where any one private member of the Church shall faile in doing the Office of a Watchman, and censurer to the rest, much like to this, is that which they write in the 37. page of their refutation, *Hath the greater Minister in the Church, any more power to retaine, and loose the sinne of the least member, then the same member, hath to binde, or loose his sinne.* In the 119. page of their discovery, speaking of the Church government, which hath beene sought for amongst us, and received by other reformed Churches, they have these words. *The thing it selfe they corrupt, in that they add new devises of their owne, as their Pastorall suspensions from their Sacraments, their set continued Synods, their select classes of Ministers, their settled supream Councell, wher by they have well expressed what they meane, in the 29. and 249. pages of their refutation*



*Their separation from us, therefore unlawfull.*

refutation when they affirme, *that the Church hath no power, to make any* PART III.  
*Lawes of indifferent things.* And page 193. of their discovery: *That*  
*the peop'e, Without any Minister, may give ordination, and full calling in-*  
*to the ministry.*

Secondly, As their judgment is erronious. so is the practise of their discipline in their Assemblies most disorderly; For, first none can gather Churches from Infidelitie, nor may goe about it, but only such as are appointed to it, by our Saviour Christ, and he hath appointed none for that worke but Ministers, which also themselves in the fourth page of the preface, prefixed to the refutation, doe confesse, we would gladly know by what ministrie, their Assemblies were first gathered; by what presbyterie were the Ministers, that first gathered their Assemblies examined, and ordained with imposition of hands: Secondly, when the first were gathered, what foundation had they to ground their faith, and doctrine upon (especially in these points of controversie) when they neither had any other translation of the Scripture then that which they received from us, whom they judged no better than Heretickes, and Infidels, nor any one among them, who by the knowledge in the tongues, was able to examine our translation, by the originall Scriptures.

Thirdly, How great a disorder it is, that in their Assemblies, private persons are allowed to interpret the Scriptures publikely; and that they hold faith may even ordinarily be wrought by private men. Where God hath separated, and sanctified a speciall sort of men, to any office, and the administration thereunto belonging; there he hath restrained others, that are not of that sort, from ordinarie doing of the actions properly belonging unto that office, as may appeare by many Testimonies, and examples; Now it is evident that in the Old, and in the New Testament, the Lord did separte the Priests, and Levites, Apostles, Prophets, Evangelists, Pastors, and Teachers, to the publicke Administration of the Word, and Prayer of the Sacrifices, and Sacraments of the Church, how then shall any other presume to meddle therewith?

The Priests and Levites, who had ever by inheritance, some right to all the services of the Tabernacle might not lawfully exercise the meanest service, till they were specially called, and consecrated thereunto, how much lesse then, might any other deale in the publicke service of God without a publicke calling thereunto? Wee are not ignorant that they are wont to alleadge many testimonies of Scripture, to warrant this disorder by, but alas they doe it very ignorantlie; For many of them whose examples they cite, were by speciall calling separated to the Office of preaching.

The seventie Disciples are said to have beene sent by CHRIST,  
L b Paul

*Their separation from us, therefore unlawfull.*

PART III. <sup>a</sup> *Paul* and *Barnabas*, when they preached at *Antioch*, of *Pisidia*,  
<sup>b</sup> were not onely lawfull Ministers, but (for ought that can appeare by  
<sup>c</sup> this place to the contrary) they were so reputed also by the Ruler of the  
Synagogue, to whom their publike, and famous preaching in so many  
Assemblies before, with the approbation of the Jewes, could not bee  
unknowne; The faithfull men that the Apostles writes of to *Timothy*,  
<sup>d</sup> who should teach others also, were such only, as should be both instruct-  
ed by *Timothy*, and receive authoritie from him to do it. Of some other  
mentioned in their quotations, it is very probable, that they were not  
private men, but had a speciall calling to the Office of preaching. The  
Disciples, that being scattered through persecutions went about preach-  
ing, may very well be thought to have beene Ministers, rather than pri-  
vate men, unlesse we shall imagine there were no Ministers in *Ierusalem*  
before the Church was scattered, but the Apostles only, and *Philip* who  
is also called an Evangelist, is the only man of name amongst all these  
scattered Disciples, that preached; The Prophets mentioned in the  
1 *Cor.* 14. is very likely, were either such as whose extraordinarie gifts  
did sufficientlie prove to the Church, that they were extraordinarie stir-  
red up, and called of God, or else such as being separated to the work of  
the ministerie, were by that exercise of their gifts to bee fitted to the  
full execution of that office, as those children of the Prophets were, for  
the like purpose trained up in these Schooles of the Prophets mentioned  
in the Old Testament.

And as they cannot conclude out of these places, that those Prophets  
were meere private men, so shall they not finde the name of a Prophet  
given in any place of holy Scripture to a meere private man.

The preaching mentioned, *Luke* 8.39. the expounding of the way  
of God, *Acts* 18.26. the exhorting (spoken of, 1 *Thes.* 5.11. was not  
Ecclesiasticall, or Church preaching but only private, and domesticall in-  
struction.

<sup>a</sup> *Phil.* 2.15, 16  
*Peter* 3.12.

Some other places which they alleadge, <sup>a</sup> concerne neither publike  
preaching, nor private instruction, but onely the constant profession of  
the truth, and holy conversation which God requireth of every Chri-  
stian.

Thirdlie the grosse disorders that are to be found in their Assemblies  
we have mentioned, to which the strange choice of their Ministers may  
be added: For by what Testimonie of holy Scripture can they warrant  
the admitting or choosing in to the ministerie, such a one, as within  
some six, or eight weekes before was transplanted from so Antichristi-  
an a Church and ministerie as they reckon ours to be? As not onely  
Master *Francis Johnson*, but sundrie other of their Ministers have beene.

Sure



Sure wee are that herein they have done directly contrary to the rule of the holy Apostle, and for smaller faults then this they are ready to say against us in the 127. page of their refutation, *That he that hath not a true and right calling unto his Office, is no true Minister; but an Usurper, an Intruder, a Thiefe, a Murderer, &c.* But what shall we need to reckon up any more of the disorders that may be noted in their Church government, seeing it is not possible but that those Assemblies should be full of confusion and disorder, where no Church censure can passe without the consent of every private man, and wherein every member is made equall in power and authoritie with the Ministers and Elders of the Church. These things being so, what is there to be seene amongst them, whereby so many simple Christians are deceived and moved to forsake us, and joyne to them? Save onely that shew of sinceritie and zeale, and holy conversation wherein they are thought to go far beyond any of us.

Concerning which wee say, that although the conversation of many of our people and Ministers also be very scandalous, and the lives of the best of us, far short of that perfection we dayly strive unto: Yet it shall well appeare to him that will rightly consider these few lines following, That the power of true godlinesse is much more wanting amongst them then 'tis with us, whom they have forsaken; for if we may judge of the schollers by their teachers, and of the miserable seduced multitude by their chief Leaders, and if men do not use to speak, much lesse to write; but from the abundance of their hearts, then have they as smal cause certainlie to boast of their holines, & to say they are not as other men, nor as we are, whom they have forsaken, as the Pharisee in the Gospel said:

(b) This wee dare boldly say, that there was never any man of note in our Church, that in his writings hath bewrayed so irreligions and unsanctified a spirit, as their chiefe Leaders have done: For prooffe whereof wee desire the Christian Reader to consider first the shamefull lies which wittingly, and against the light of their owne hearts, they have published, and whereby they have in a manner borne false witness against us. In the ninth page of their Discovery they say, *That all the Atheists, Papiſts, and Anabaptists, and Heretiques of all sorts, Whores, Theeves, Witches, Conjurors, and who not, that dwelleth in this Island, or is within the Queenes dominions, are received and nourished within the bosome of this Church, with the Word and Sacraments; none are refused, none kept out.* In the 60. page of their Discovery they say, *These Priests and people retaine the Leviticall Decimations in the same forme, to the same end.* In the 63. and 64. pages they affirme, *That the service book is the very ground worke of our Faith, Church, and Ministry, from*

b Luke 18.9.  
11. 14.

**PART III.** Whence we fetch all our directions for all things, That we are sworne to, and by this booke. That the Word of God may not be taught, but where this hath been read. In the 28. page, They say we all adore the words of Salvation which the Angel Gabriel used to the Virgin Mary, That we worship either the Purification, or the person of our Lady: So they maliciously (as we term the blessed Virgin) And that we powre out unto her our drinke Offerings, and burne incense to the Queen of heaven; Whereas, through divers pages they charge us with keeping Fasts and Feasts to honour of Saints. In the 100. page they say, Their Priest Baptiseth the childe, In the Name of the Father, and of the Sonne and of the holy Ghost, and of the holy Crosse. In the 148. page, They say, it is utterly denyed in the Church of England, that the Magistrate should be Excommunicated. In the 183. page, They say, that it is impossible to finde two of our Ministers in one mind and judgement, yea, in any two Churches of the Land, to have the same doctrine taught. In the 288. page they say, That no one place of Scripture which maketh expresse mention of the government of Christ, As Rom. 12. 1. Cor. 12. and 15. and is suffered to be so much as read in our Churches. In the 175. page they say, These new Glasses take upon them to make Ministers.

A second note whereby we may try the spirits of their chief Leaders, is their spitefull railing, wherein they are so rich and plentifull, as wee know not how to finde amongst all the rabble of profane and ungodly men, any one that goeth beyond them in it, our Ministers they call Balamites, Cananites, Babylonish Divines, Egyptian Enchanters, Limmes of the Divell, as bitter enemies as Turkish Janizaries, marked soulaiers of the Beast, such as know not the Doctrines of the beginning of Christ, such as were nussed even from the mothers breast in profane Heathenisme, vaine Philosophie, ungodly Arts, trained up in Idolatrie, Superstition, and most filthy Abomination, Perjurie, Blasphemie, &c.

These men by precisenes and outward shew of Holinesse, Hypocrisie, Vainglory and Covetousnesse, resemble, or rather exceed the Pharisees. And the 38. page of their Discovery, Such a Priest as this is a Blasing star, a Paragon of a Countrey, one of the new found Martin Saints, and such People are Puritans, or Martinists, Presicians, &c.

And in the 193. page, they name the Ministers of Geneva and their Churches Classes, (I dare not say the secret Classes in England) doe make Ministers for us in England. And these Ministers when they are come over, are received and esteemed as Angels in hell, and shine as bright stars in this smokie Egyptian furnaces. And in the 12. page of their Collection of Letters, speaking of two very worthy Preachers, they have these words. *I suppose more corrupt Teachers than these cannot be*



*found in any age, they teaching nothing almost true'y, much lesse sincereli.* PART III.

To this we may refer the unreverent and malicious speech, against the most godly learned, that have lived in the Reformed Churches beyond the Sea, as in the 23. page of their Discovery, they call us the crooked Disciples of Master Calvin. And in the 18. page Master Calvin hath no doubt unsufferably perverted and wrested these and other places of Scripture, and drawne very foule and corrupt doctrines thence, touching the state and order of a p'anted Church, and more dangerous and damnable conclusions from the same. And in the 33. page. This and such like detestable stuffe hath Master Calvin in his ignorance, partly to confute the Anabaptists, partly to defend his own rash and disorderly proceedings of Geneva, whereby this their Church became a just reproach to all men, yea, that which is worse, and more to be lamented, it became a miserable precedent and pernicious example to all Europe.

The last note which we will observe for the triall of their spirit, is their scurrilous and ruffanlike profanesse, wherein they seeme to us to have expelled all that in a show of zeale and sinceritie, have written or dealt in the holy things of God. In the 52. page of their Discoverie, speaking of Ordination, they have these words. He solemnly sitteth in his chaire, and layeth his Symoniacall hands upon him, delivereth the Bible into his hands, breatheth upon him, and giveth, or rather selleth him his unholy Ghost, as he shall know by the price of his box. In the 73. page having spoken against red stinted prayers, and being come to speak against the prayers which godly Preachers doe conceive, according to the present occasions of the Church. Thus they scoffe at them; Other more smooth Hypocrites, yet as grosse Idolaters, use the Lords Prayer as a close or supply (forsooth) to their long Prelix Prayers conceived before. In the 86. page of their refutation. He most sacrilegiously selleth them his pretended Sacrament for their second shot or offering. In the 97. and 98. page of their Discoverie, speaking of our publique Fasts; thus they write. Here the learned Priests and Preachers lay their heads together, choose out three or foure from among them to preach: some of them must play Sinne, another the Judgements of God, the third Repentance, the fourth, the Gospel, the people are solemnly bidden from all quarters to this Stage Play: who at the first invention of it flocked in thick and threefold to behold this novelty: He that playeth Sinne amongst some other faults, will reprove such as do not diligent'y enough countenance the preaching Priests (I should say) frequent not their Sermons; for the want of the Discipline, all that murre in the chine, and sigh in secret for it, (though neither Priest

PART. III *nor people know what it meaneth, yet) they must now fast and then the fault is not in them, but in God Almighty, that they have it not.* If you come now to the second Table, they are severe men, they will make Conscience to tremble, If there bee ever an Usurer, or a Drunkard, or an Whoremaster, they will so back-bite him, that hee will not love a Sermon a good while againe. These men must beare with them, if in the Pulpit, when they are ravished with the zeale of the Lord, they have now and then a gird at them, to ease their stomakes, especially now for fashion sake.

And in the 99. page when the P. P. have ended, then are the people dismissed (where I trow for that night, is no talke either by the way as they goe home, or at their supper. but how excellently such a man, and such a man did.) *The Priests themselves that tooke this paines, are bestowed at some good hosts, or some good Dames Houses, where at night they recompence their fasting and mourning with good cheare, and ease;* And in the 180. page. They had a prescript place, like a Tubbe, called their Pulpit, and the Preacher for the most part disputes to the Houre-Glasse, which being run his Sermon in action must be at an end. And a little after, here would not be forgotten, the sweet Palmodicall harmonie of the Vultures, Crowes, Gleades, Owles, Geese, of the Leopards, Beares, Wolves, Dogges, Foxes, Swine, Goats: All these with one accord, Sympathy, and Harmony, sing some pleasant ballad, or else unto *Dauids* Melodious Harpe some Psalme in rime, to stirre up the spirits of their worthie Priest, or Preacher, who being thus wrapt and ravished with this Harmonie, goes to his Geare in forme above said, where his mouth distills, and his lipps drop downe old Parables, &c. And in the 191. p. Master Parson takes to him his Pastorall staffe, or wooden dagger of superstition, wherewith hee keepes such a flourishing as the flie can have no rest, yea by your leave if any poore man in the parish offends him, he may peradventure goe without his Bread and Wine for that day: and in the 192. page, speaking of the Bishops, and dumbe Ministers: Indeed their Cake is Dough, if this geare, this sweeping new Retormation come in; In the 128. page, speaking of Churching of women they have these words, she having offered her accustomed offering, to him for his labour; God speed her well, she is a woman on foote againe. And in the 244. page of their refutation, they call our prescript prayers; *The smoake of the bottomlesse pit.*

But what need wee any further evidence or demonstration of their spirit; Sure we are that by this which is already set downe, it will well appeare to the wise and Christian Reader, that Gods Spirit never taught  
men



men to write as those men (who are knowne to have beene the chiefe **PART. III**  
perswaders and seducers of these our deceived brethren) have done.

To conclude, if wee did grant that the Assemblies which these men  
have gathered and joyned themselves unto, were not equall onely, but  
much better reformed then ours, yet by joyning to them with disclay-  
ming, and condemning utterlie all other reformed Churches in the  
world, wee see not why they may not thereby be said to divide Christ;  
As well as they of Corinth, should have done if they joyned unto, and  
followed *Paul*, so as withall they forsaked, and despised *Apollos*, or *Ce-  
phas*.

**FINIS.**

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